Colonel Sir J. E. Alexander

Werkerton
1867

THE

MODERN TRAVELLER.

VOLUME THE SIXTH.

EGYPT, NUBIA, AND ABYSSINIA.

VOL. II.

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THE

MODERN TRAVELLER.

A

DESCRIPTION,

GEOGRAPHICAL, HISTORICAL, AND TOPOGRAPHICAL,

OF THE

VARIOUS COUNTRIES OF THE GLOBE.

IN THIRTY VOLUMES.

By JOSIAH CONDER.

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THE

MODERN TRAVELLER,

&c. &c.

EGYPT.

MIDDLE EGYPT.

THE HEPTANOMIS, or Seven Governments of Middle Egypt,* are now comprised in the five provinces of *Djiziyeh*, *Atfihiyeh*, *Fayumiyeh*, *Beni Suweif* (or *Behnesawiyeh*), and *Oshmunein*, or *Minyet*. The second of these, which is supposed to correspond to the ancient Aphroditopolis, derives its name from a corruption of *Tpeh*, or *Atpiehh*, whence the Arabs have formed *Atfihh*. Not far from what has been termed "the False Pyramid," the most southern of the groupe of Dahshour, the Nile is divided by an island, situated near the eastern shore, called *Djiziret Utfihh*,† containing a village of the same name, ornamented with its grove and mosque. Atfieh, the capital of the district, is at some distance from the eastern bank of the Nile, and is said to be still a place of some consideration, but, as the channel between this island and the shore is little frequented, it has been visited

* These were, Memphis, Aphroditopolis, Crocodilopolis, Heracleopolis, Oxyrinchus, Cynopolis, and Hermopolis.

† Written by Norden *Eutfeeg*.

by few travellers. We are not aware on what authority it has been identified with *Athor-baki*, or *Aphroditopolis*, where a white cow was worshipped as the living symbol of Athyr (or Hathor), the Egyptian Aphrodite.*

Heracleopolis and Oxyrinchus are both included in the province of *Behneseh*, or *Beni Suweif* (or Souef). The site of *Heracleopolis Magna* does not appear to be ascertained: at least, no traces of it have been found.† The only towns or large villages on the western shore, which occur after passing the False Pyramid, are *Maimoum* (*Mey-Moom*, *Meimund*), *Beni Ali*, and *Zeitoun*,‡ each with its mosque. The mud huts of which the villages consist, are in this part surmounted with white pigeon-houses, which have an appearance not unpleasing. From Maimoum to the First Cataract, this manner of building prevails.§

* See Ency. Metrop., *art.* Egypt. Bruce supposed *Athor-baki* to be at a site where are found some obscure ruins, to the westward of *Suf el Woodan*, (apparently the *Essoff* of Norden,) some leagues lower down the river. The latter Traveller mentions a string of seven islets, bearing the name of *Djiziret Ellazale*, each having its little village: they extend for about four leagues in length. Opposite the third of these, on the eastern shore, is the village of *Essoff*; and opposite the northern point of the fifth islet, is the village of *Huoddi*, probably the *Woodan* of Bruce, which he states to be a name given to a collection of villages on the eastern shore. Between "Gizier Azali" and *Caphar el Hayet*, according to the latter Traveller, "is the beginning of the Heracleotic nome," which occupied the western shore, as Aphroditopolis did the eastern.—See NORDEN, vol. ii. pp. 9—12. BRUCE, vol. i. pp. 142, 3.

† "It is the Hnes of the Copts, and Ahnas of the Arabs, and was placed near the great canal at the entrance of the vale of Fayoum."—*Ency. Metrop.*

‡ This word signifies the olive-tree, which, according to Strabo, flourished only in the Heracleotic nome.

§ "In some places," Norden says, "there is even a law which does not permit any man to marry and keep house, unless he is in possession of such a dove-house. The reason of it is, that the dung of these birds is the only thing they have for manuring the

About thirty-eight leagues from Cairo, (according to Norden,) in lat. 29° 4′ 34″ N., on the western bank of the Nile, is Beni Souef, the capital of a beydom under the Mamlouks, and the most considerable place, next to Cairo, in this part of Egypt.* The Nile, passing here close under the foot of the Arabian hills, leaves one of the richest and most extensive tracts of corn-land in Egypt. Fifteen miles W.S.W. of Beni-Souef, and just opposite to an island formed by the Nile, the *Bahr Yousuf*, and two of its branches, is the break in the Libyan chain, which forms the opening into the province of Fayoum. Through this narrow pass, a branch of the *Bahr Yousuf* enters, having *Ilahun* on its north-eastern side, and on the south-western the large village of *Hawarah el Kebir*, connected by a stone bridge of three arches: passing through the centre of the oval valley which opens just beyond, it runs as far as *Medinet el Fayoum*, the capital, where it branches off into a great number of smaller streams. Its bed is here cut through the rock, and shews that the ancient Egyptians were well acquainted with the art of levelling. Near Ilahun is a pyramid greatly dilapidated,† but which appears to have consisted of sun-burned brick, intermixed with blocks of stone.

ground; for they preserve carefully the dung of other animals for burning, and the soot serves to make the sal-ammoniac."—Vol. ii. p. 13.

* "Although Beni Suef is no better built than any other town or village that we had passed, yet it interests by its extent. It is the most considerable place we had yet seen since our leaving Cairo. It has a cashef and a mosque with three large steeples, and is a market town."—BRUCE'S *Travels*, vol. i. p. 153. Norden says, that the mosques give it an appearance of grandeur.

† "The pyramid of Hilahun, the most shattered of all the pyramids that I have seen, is also that which is built with the least magnificence. It is constructed of masses of calcareous stones, serving to support heaps of unbaked bricks."—DENON, vol. i. p. 356.

It stands on high ground, at the foot of the hill on the northern side of the valley, and rises 60 feet from the present base, which is 197 feet square. Mr. Belzoni ascended to the summit, which he supposes to have been originally ten feet higher; it commands a view of the whole valley. Westward, at the distance of a tw hours' walk, is seen another pyramid on lower ground, and beyond it, *Medinet el Fayoom*, which has at a distance a respectable appearance. On descending from this pyramid, Mr. Belzoni returned towards the canal, and crossed a strong bridge on the western side of the valley; he then continued along the foot of the hills till he arrived opposite the other pyramid. Here he forded the river, and after passing over another branch, then nearly dry, entered an area 600 feet square,* surrounded with high earthen dikes, which has evidently been the site of some ancient edifice: a few blocks of stone, and some traces of brick-work alone remained. He then passed another small canal recently cut, and arrived at the base of the pyramid, which is only 30 feet above the level of the water of the canal. It is a square of 122 yards, and is 197 feet in height: it is built of sun-burned bricks. In the interior, to which a subterraneous passage was discovered by the French, there was found a sarcophagus; also, a salt spring. It is surrounded with smaller tombs; and on the eastern side are remains of a magnificent temple, consisting of some fragments of immense granite columns, together with several sepulchral excavations. This pyramid, which is about five miles from the former one, is supposed by the French writers to mark the site of the far-famed Labyrinth; and the

* According to M. Letronne, it is parallelogram, 984 feet in length, and half as much in breadth,—if indeed it be the same site. See Ency. Metrop.

distance of the ruins from the site of Arsinoe, is stated to correspond to the 100 *stadia* of Strabo, so as almost to identify the spot. But, not having leisure to make excavations, the French were unable to ascertain this point. In the evening, Mr. Belzoni arrived at the capital of the province.

MEDINET EL FAYOUM.*

This city, situated in lat. 29° 29′ N., long. 31° 1′ 30″ E., is built from the materials, and partly on the site, of the ancient Crocodilopolis, the name of which was changed to Arsinoë, by Ptolemy Philadelphus, in honour of his sister. It contains about 5000 inhabitants, chiefly Moslems, with the usual proportion of mosques and baths. A canal from the *Bahr Yousuf* divides it into two parts, which are connected by five bridges. The principal remains of the ancient city lie to the north of the present town, occupying an area nearly two miles and a half from N. to S., and two miles from E. to W. These ruins reach as far as *Beyahmu*, where are two ancient pedestals, formed of large blocks of limestone, 25 feet long and 33 feet high, standing 320 feet apart: they are called by the natives *Rijil Farúun*, Pharaoh's Feet. At *El Bejij*, a mile to the south of the modern town, there lies an obelisk of red granite, broken into two pieces, which is supposed to be another monument of the ancient Arsinoë. On two of its sides, which are double the breadth of the others, are hieroglyphic inscriptions, and it is terminated by a cylinder. The general appearance of the ruins is thus described by Mr. Bel-

* "The Arabs have in this instance, as in many others, preserved the Egyptian name, *Phi-om*, or *Pi-om*, the sea."—*Ency. Metrop.* *Fayyad*, however, is said to signify *copious*; and the modern name may, perhaps, refer to the fertility of the province.

zoni: "Nothing of the ancient city remains, except high mounds of all sorts of rubbish. The chief materials appear to have been sun-burned bricks. There were many stone edifices and a great quantity of wrought granite. In the present town, I observed several fragments of granite columns and other pieces of sculpture, of a most magnificent taste. It is certainly strange, that granite columns are to be seen only in this place, and near the pyramids, six miles distant. Among the ruins at Arsinoë, I observed also various fragments of statues of granite, well executed, but much mutilated. It is my opinion, that this town has been destroyed by violence and fire. Among the rubbish, there are pieces of stones and glass, which have evidently been nearly melted by fire. It is clearly seen, that the new town of Medinet is built out of the old materials of Arsinoe, as the fragments are to be met with in every part of the town. About the centre of these ruins, I made an excavation in an ancient reservoir, which I found to be as deep as the bottom of the *Bahr Yousuf*, and which was no doubt filled at the time of the inundation, for the accommodation of the town. There are other similar wells in these ruins, which proves that this was the only mode they had of keeping water, as the river is at some distance. Among these mounds, I found several specimens of glass of Grecian manufacture."* The surrounding country is very fertile,

* Brown says: "At a small distance to the north of Feium, are the ruins of an ancient town, called by the Arabs *Medinet Faris*, city of the Persians, probably ancient Arsinoë. Some mutilated busts and statues found here were offered for sale. I also observed some jars, resembling those used to contain the dead Ibis, and some vitrifications that seemed to indicate an Arab glass-work."—*Travels*, p. 168.

and is interspersed with plantations of fruit-trees and roses.

LAKE MŒRIS.

From Medinet, Mr. Belzoni proceeded to explore the banks of the Lake Mœris, now called the *Birket-el-Keroun*. The road led northward, passing over the ruins of Arsinoë, and through a well-cultivated country, to *El Cassar*, a ruined site, where are remains of a small temple, built of large blocks of stone, and some parts of the town walls. At night, he reached Senures, distant about ten miles from the lake. The next day, (May 1,) after passing several groves of palm-trees and other plantations, the view opened all at once on a wild country, gradually sloping down to the lake, which extends from N.E. to S.W., and the mountains on the opposite side have an awful and sterile appearance. "At noon," says the Author, "we reached the lake, but could observe no trace of any living being. The guide conducted us along the shore, till we arrived at a fisherman's hut, situated near the place where the *Bahr Yousuf* discharges into the lake. Here only a small rotten boat was seen. The hut was inhabited by a few fishermen and a soldier, who formerly received the duties on the fish they caught; but now, the fishermen have only a share of the fish they catch, and the remainder is sold at Medinet, of which the Pasha receives the profit. Our guide bespoke a boat, which was sent for at some distance up the canal: when it arrived, I never saw any thing that could be better compared to old *Baris* or Charon's boat. It was entirely out of shape: the outer shell or hulk was composed of rough pieces of wood scarcely joined, and fastened by four other pieces, wrapped together by four more across, which formed

the deck; no tar, no pitch, either inside or out; and the only preventive against the water coming in, was a kind of weed moistened, which had settled in the joints of the wood. Having made an agreement with the owner of the boat, who might have passed for old Charon himself, we put on board some provisions, and made towards the west, where the famous Labyrinth is supposed to have been situated. The water of the lake was good enough to drink, though a little saltish; but it was only this year that it could be drunk at all, owing to the extraordinary overflow of the Nile, which surmounted all the high lands, and, in addition to the *Bahr Yousuf*, came in such torrents into the lake, that it raised the water twelve feet higher than it ever had been in the memory of the oldest fisherman.*

* This seems to confirm the following statement given by Denon. "If it were not for the causeways which stop the inundation, the great swells would soon convert the whole province into a large lake; which actually threatened to happen twenty-five years ago by an extraordinary inundation, in which the river had risen over the banks of Hilaon, and it was much feared either that the province would remain under water, or that the stream would resume an ancient channel which it had evidently occupied in remote ages. To remedy this inconvenience, a graduated dike has been raised near Hilaon, where there is a sluice erected, which, as soon as the inundation has got to the proper height to water the province without drowning it, divides the mass of water, takes the quantity necessary to irrigate Fayoum, and turns off the remainder, by forcing it back into the river through other canals of a deeper cut."—DENON, vol. i. p. 346. "About five miles within the valley, near the village of *Hawarah-el-Sogheir* (Hawarah the less), there is a bridge of ten arches, running parallel with the *Bahr Yousuf*, which serves as a dam when the inundation is low, but lets the waters pass when it is high, and is perhaps the sluice mentioned by the ancient writers. (Strabo, xvii. 1.)····In a direction nearly north from this bridge is a canal, usually dry, and therefore called *Bahr-bila-mà*, which, in the time of inundation, carries the water as far as the village of Tammiyeh, on the east side of the lake of Fayoum, a distance of about 22 miles; and it was cut out of the solid rock, as appears on sinking a shaft through the mud, which is in many

We advanced towards the west, and at sunset, saw the shore quite deserted, with nothing to look at but the lake and the mountains on the northern side of it. Old Charon lighted a fire, while the other went to fish with a net, and soon returned with a supper of fish.

"The land we were now in, had anciently been cultivated, as there appeared many stumps of palm and other trees nearly petrified. I also observed the vine in great plenty. The scene here was beautiful. The silence of the night, the beams of the radiant moon resting on the still water of the lake, the solitude of the place, the sight of our boat, the groupe of fishermen, and the temple a little way off, which bears the name of Old Charon,* altogether strongly brought to mind the Lake Acheron, the boat Baris, and the old ferryman of the Styx. It seemed as if this must be the very spot whence the poets originated the fable of the passage of the souls over the river of Oblivion. Nothing could be more pleasing to my imagination, than being so near the Elysium, perhaps on the very Elysium itself. I thought that the plants, which appeared nearly petrified, must have been the very ones beneath which the souls enjoyed the happiness of their purity. I was thus strolling along the banks of the lake in solitary musing, not unlike one of those wandering souls waiting its turn to cross the Styx, while

places 23 feet deep....On the western side of Medinet el Fayoum, the *Bahr Yousuf* communicates with the lake by nine principal canals, diverging like *radii* from a common centre, and each provided with its gate or sluice. The water is thus distributed over the whole province."—*Ency. Metrop.*

* This is a mistake. *Kassar-el-Karon* (or *Keroun*) means the Castle of the Horns, or the Horned Castle; a name given to it by the Arabs from the four spouts or gutters projecting from the cornice.

my old Charon with his semi-demons was preparing supper.

"On the next day, before sun-rise, we entered Old Baris, and steered westward till we arrived near the end of the lake, which, according to these fishermen, extended further this year than ever they remembered it, in consequence of the extraordinary inundation. We landed here, and I took two of the boatmen, and set off for the temple, named *Kassar-el-Haron*, about three miles from the lake, standing in the midst of the ruins of a town, of which there is still a track of the wall to be seen, with the foundations of houses and other small temples. There are fragments of columns and blocks of stone of a middling size. The temple is in pretty good preservation, excepting in the upper part. It is of a singular construction, and differs somewhat from the Egyptian; but I believe it has been altered, or rather rebuilt, and divided into various small apartments. There are no hieroglyphics either inside or out; and only two figures on the wall of the western side of the upper apartments, one of which I took for Osiris, and the other for Jupiter Ammon.*

* The following minuter description of this temple is taken from M. Jomard. "On the southern shore, about three miles to the east of the western end of the lake, stands the Kasr Kerun, eighteen miles W.N.W. of the village of Nazleh, in the midst of a ruined town buried in sand. It is placed on a small eminence, bearing marks of having been once washed by the lake. At its entrance, which faces the S.E., there is a portico unlike any other in Egypt, and bearing a Greek inscription, in which the name of Thermuthis occurs. This temple is eighty-eight feet long, fifty-eight wide, and twenty-nine feet high. All its walls have the inclination observable in genuine Egyptian buildings; every part is symmetrical; and the winged globe over the entrance, the only external ornament, is alone sufficient to shew by what people it was built. Five halls may be traced, though filled with rubbish; and the walls of the inmost, which is the sanctuary, are adorned with

In front of this temple is a semi-circular pilaster at each side of the door, and two pilasters are attached to the wall; but the exterior workmanship is evidently of a later date than the temple. Part of the site of the town is covered with sand. On the east side of it there is something like a gateway, of an octangular form; and at a little distance, there is a Greek chapel, elevated on a platform, with cellars (vaults) under it. Just as I was mounting the few steps that lead to the platform, a large hyena rushed from the apartments beneath the chapel, and stopped three or four yards from me, turning round as if determined to attack me; but, after having shewn me its pretty teeth, it gave a hideous roar, and galloped off as fast as it could. At the moment, I regretted having left my gun and pistols in the temple, but was happy to see it gone. I attributed its flight to the noise made by the two boatmen. This little chapel was evidently built in a later age than the rest of the works, of which very little now remain. On the west of the temple, there are parts of other gates connected with the wall. I observed several pieces of white marble and granite, which indicate that there must have been some building of considerable importance in this town; but there is not the smallest

sculptures, among which Apis is easily recognised. Behind it, there is a very lofty and strongly re-echoing chamber, quite dark, and accessible only by a small aperture very easily concealed. This place, M. Jomard thinks, was designed to hide the person who secretly delivered the oracles which the god was supposed to communicate. On the side of the large chambers, there are five small ones, quite unornamented, and now choked up with rubbish. In the interior of the building, there is a flight of steps leading to an upper story, on the walls of which human figures appear among the sculptures, and among them Cneph or Cnuphis, the Jupiter Ammon of the Greeks, to whom this temple was dedicated. It was long taken for a part of the Labyrinth."—*Ency. Metrop.* art. *Egypt.*

appearance which can warrant the supposition that this was the place of the famous Labyrinth. The construction of such an immense edifice, and the enormous quantity of materials which must have been accumulated, would have left specimens enough to shew where it had been erected. The town was about a mile in circumference, with the temple in its centre, so that I could not see how the Labyrinth could be placed in this situation. I accordingly left the place, and, on my return towards the lake, passed a tract of land which has once been cultivated, and saw a great many stumps of plants almost burned. On my arrival at the lake, a high wind rose from the south-west, which swelled the lake very much, drifted the sand into the air, and drove our boat on shore. We gathered plenty of wood, made a fire, and passed the night under shelter of a mat hung over two sticks planted in the ground.

"Before morning, on the 3rd, the wind ceased, and the lake became smooth. We re-embarked and shaped our course towards the northern side, coasting the whole day. At the foot of the mountain which bounds the lake on that side, I perceived nothing worthy of remark. There are a few spots near the water's edge, where great quantities of weeds grow from under the water, and large quantities of game are always found among these plants. The pelican is as common on this lake as it is on the Nile. There are many wild ducks and a kind of large snipe. Towards evening, we arrived on the shore opposite to where we first embarked; and the boatmen made up their minds to cross the lake the next morning, and take us back to that point. But, as I recollected that, in some descriptions of the lake, I had seen a town marked not far from the spot where we then were, on the morning

of the 4th, instead of going on board, I took my route towards the mountains. The soldier and the boatmen ran after me, to persuade me there was nothing to be seen there; but I told them, I must ascend the mountain, to view the lake and the whole country round. One of them happened to say unguardedly, there was nothing to be seen, *except* a few houses in ruins and a high wall. That was enough for me; and, having secured the man by promises and threats, I insisted that he should shew me the above place. I accordingly set off with my whole crew, and had scarcely reached the summit of the lower ridge of the mountains, than I perceived the ruins of a town not far distant. On my arrival, I found it to be a Greek town; and it can be no other than the city of Bacchis.* There are a great number of houses half tumbled down, and a high wall of sun-burnt bricks, inclosing the ruins of a temple. The houses are not united, or built in any regularity as streets, being only divided by narrow lanes not more than three or four feet wide: they are all of sun-burnt bricks. A causeway made of large stones runs through the town to the temple, which faces the south. In the centre of the city, I observed several cellars or subterranean dwellings, covered with strong rafters of wood, over which was laid a layer of canes, and above that, a layer of brick, on a level with the soil; so that one might walk over them without

* "On the table-land above the cliffs which bound the lake on the northern side, are some remains of a city, called by the Arabs *Kasr Tafsharah*, or *Medinet Nimrud* (the city of Nimrod). Fragments of brick walls and urns containing mummies, shew that this place was inhabited by Egyptians; it is, therefore, perhaps, the *Bacchis* of Ptolemy."—*Ency. Metrop.* This site Belzoni appears to have overlooked, unless he refers to it under the name of *Terza*. The ruins which he mistook for Bacchis, are further to the west.

perceiving it. As the fishermen had brought their hatchets, I caused two or three of these houses to be uncovered. The wood was in good preservation, and of a hard quality. The inside of the hut was filled with rubbish; but they had evidently been habitations, as we saw a fire-place in every one of them. They were not more than ten or twelve feet square, and they communicated with a narrow lane not more than three feet wide, which was also covered. I cannot conceive why the people lived in such places. The houses above ground were constructed in a manner somewhat different from any I had seen before. There were few with a second floor, and those which were higher than the rest, were so narrow as to resemble towers more than common houses. Scarcely one is to be seen entire. As to the temple, it has fallen, but appears to have been pretty extensive. The blocks of stone are large, some eight and nine feet long. The ruins are in such confusion that it is impossible to form an idea of its plan or foundation: it appeared to me that it could never have become so dilapidated by the slow hand of time. Among the blocks, I saw the fragments of statues of breccia, and other stones of Grecian sculpture, but no granite. There were also fragments of lions, of a grey stone not belonging to these mountains. The area of the wall which surrounds the temple, is 150 feet square; the wall is 30 feet high, and 8 thick. The town may have consisted of 500 houses, the largest of which was not more than 40 feet square. On the northern side is a valley, which appears to have been once cultivated; but at present it is covered with sand. On inquiry, I found that the town is known to the Arabs of the lake under the name of *Denay*.*

* Supposed to be the *Dionysius* of Ptolemy.

"We returned to the boat, and crossed to the island of *El Hear*, which is entirely barren, and no trace of any habitation is to be seen. We then crossed the lake towards the east, and saw several fragments of pillars and ruins nearly under water. In the evening, we arrived at the same part of the shore where we had first embarked. I made an excellent supper of fresh fish and a piece of a pelican shot by the soldier. The flesh of this bird is not unlike mutton in substance and appearance, and tastes much like game: it was upon the whole tender and agreeable, but the fat was rancid and as yellow as saffron.

"On the morning of the 5th, I took the road on the western side of the lake, and saw the site of another town, named *El Hamam* (the Baths), of which nothing remains but scattered pieces of brick and part of a bath. This place is situated full forty feet above the lake, and yet the ground all around was covered with small shells, such as cockles, small conchilies, and others not unlike periwinkles. On returning towards the east, we passed several ancient villages built of sun-burnt brick. At a place named *Terza*, I observed several blocks of white stone and red granite, which must evidently have been taken from edifices of greater magnitude than ever stood there. Reflecting on the description given by Pliny of the situation of the Labyrinth, which, he says, was on the western side of Lake Mœris, I made diligent researches on that subject on the ground where I then stood. I could not see the smallest appearance of an edifice either above ground or beneath the surface; but I observed, throughout that part, a great number of stones and columns of white marble and granite, scattered about for the space of several miles, some on the road, and some in the huts of the Arabs. I have

no doubt that, by tracing the source of these materials, the site of the Labyrinth might be discovered, which must be magnificent even in its ruined state. It may have been buried by the earth which is yearly brought here by the water of the Nile; or it is not impossible, that the Labyrinth stood in such a situation as to be covered entirely by the water, as we may see remains of other antiquities on the eastern side of the lake, which are nearly all under water.

"We continued our journey in a direction parallel with the lake, through several villages, woods of palm and other fruit trees, and well-cultivated lands, and at sun-set arrived at *Fedmin-el-kunois* (*Fedmein-el-kunaiseh*), which means, the Place of Churches; a noted Christian town. It stands on a high mound of earth and rubbish, and has evidently been rebuilt on other ruins. It is divided into two parts by a small canal from the *Bahr Yousef*. One side of the town is inhabited by Christian Copts, and the other by Mohammedans; and though the professors of the two religions officiate almost in sight of each other, they never interfere with each other's rights. The poor Copts were destitute of the means of educating their children, and the only book they had, was an old volume of manuscripts copied from the Bible. The tradition of the town is, that, in ancient times, there were on that spot, three hundred churches, which were allowed to fall to ruin by the old inhabitants of the place; and that when the Mohammedans succeeded to the possession of the country, they built the present town on the ruins, for which reason it is called Fedmin of the Churches. The story is somewhat strange, and may afford ground for some modern traveller to place the Labyrinth on this spot; for, by conceiving that the three hundred churches were the three thousand

apartments mentioned by the father of history, the above churches would seem to be nothing less than the old Labyrinth itself. Unfortunately, the branch of the *Bahr Yousef* which passes through the town, was cut not above two centuries ago, and none of the said churches appeared in the progress of the excavation, which must have been the case, had it been built on the said three hundred churches. Notwithstanding the little probability there is of the Labyrinth being in this place, I cannot, however, help repeating my observation, that it must have been at no great distance from the lake, as the great quantity of materials scattered about the country has evidently belonged to some extensive and splendid edifice. We left Fedmin on the 6th, and after traversing a most beautiful country, arrived at night at Medinet-el-Fayoum."*

Although Fedmin may not be built on the site of the churches, the tradition must have some foundation; and there seems no room to doubt that subterranean ruins might be found in the vicinity. These may be merely catacombs, used perhaps at one time for the celebration of Christian worship; but it is possible, that the vague tradition really points to the Labyrinth itself. That structure is represented both by Herodotus and Strabo as equalling, if not excelling, the pyramids as a work of art. It consisted of twelve courts, surrounded with covered porticoes, and having their gates opposite to each other; six of the courts facing the north, and six the south; the whole being enclosed within the same outer wall. There were two suites of chambers, 1500 above ground, and the same number below. The upper chambers, Herodotus went through and examined; but the Egyptians refused to let him

* Belzoni, vol. ii. pp. 150—166.

visit the subterranean apartments, alleging that they were used as sepulchres for the sacred crocodiles and for the kings who erected the whole of the Labyrinth. "The chambers above ground are," he says, "greater than any other human works. For the communication between the chambers, and the winding passages from one court into another, are so varied as to occasion infinite surprise. These passages lead from the chambers into porches, from the porches into other apartments, and from them into other courts. The roof of each of them is made of stone, as are the walls, which are full of sculptures. Each court is surrounded by a colonnade of white stone, the blocks of which are as closely joined as possible. At the angle which terminates the labyrinth, there is a pyramid of 261 feet (line of base), on which large figures of beasts are sculptured. The entrance is under ground." Strabo speaks of the same building as a quadrangular pyramid, each side and the perpendicular height of which measured about four *plethra*, or 289 feet. There being, apparently, no such structure as this in the immediate neighbourhood of Fedmin, must be admitted, perhaps, to forbid the supposition that the Labyrinth was there; and the pyramid near *Hawarah-el-Sogheir* would certainly seem to be the only one to which the description can apply; but, in the present imperfect state of our information, it is impossible to form an opinion on the subject.

The Lake Mœris is described by Herodotus as not less wonderful than the Labyrinth. He makes it to be equal to 277 miles in circumference, its greatest depth being 36 fathoms. "What shews it to have been excavated by the hand of man," he says, "is, that about the middle of the lake, there are two pyramids, each 216 feet above, and as much below the

surface of the water; and upon each of them is placed a colossus of stone seated on a throne." Its fisheries, he adds, paid one talent of silver (225*l.*) to the crown, every day for six months during the decrease of the waters, and 20 *minas* (75*l.*) for the remaining six months during their increase; yielding an annual revenue of 54,000*l.* Judging from the appearance and nature of the soil, the French engineers inferred, that it was anciently twelve miles broad, sixty miles long, and one hundred and eighty in circumference; approaching very nearly in shape and size to the Lake of Geneva, and therefore justifying Strabo's account of its magnitude. According to Pomponius Mela, however, it was not more than seven or eight leagues in circumference; and its extent has been much reduced in modern times.* When Wansleben saw it a hundred and fifty years ago, it was navigable as far as Sennures, which is now six miles (Belzoni says ten) from its southern shore. Tamiyeh†, the most northern place in Fayoum, and about fifty miles from Cairo in a straight line across the desert, is now six miles to the

* "*Mœris, aliquando campus, nunc lacus viginti millia passuum in circuitu patens.*"—POMP. MELA, lib. i. cited by Rollin. Have not the lakes Mœris and Mareotis been confounded? Sandys, among modern writers, has fallen into this mistake.

† Pococke conceives this place to have received its name from the Greek word Ταμιεῖα, "there having been a kind of lock there, to restrain or let loose the water in the canal which passes by it." When Browne, in 1792, travelled overland from Cairo to Fayoum, Tamiyeh had a flourishing manufacture of mats. This traveller left Cairo on the 28th of December, and in the evening reached Moknan; on the 29th, being furnished with a letter from the Shiekh of Moknan, he proceeded to Bedes; thence, passing through a grove of large date-trees, watered from several cisterns supplied by the inundation, he proceeded through Tamieh to Senûris, the seat of a hospitable Bedouin Shiekh, which he reached on the fourth day. The next morning, in two hours, he arrived at Feiûm.—BROWNE'S *Travels*, p. 167.

east of the lake, on the edge of which it anciently stood. But on the north and west, it is bounded by steep, rocky banks, which admit of no change of its limits in those directions. It is supposed to be now about thirty-three miles from E.N.E. to W.S.W.; its greatest breadth being about six.* Denon ridicules the idea that such a lake can be anything but the work of nature; and he is inclined to treat the whole story of the pyramids in the middle, and the Labyrinth, as a fable†. Whatever degree of fiction or of exaggeration may have been blended with the fact, the concurrent testimonies of Herodotus and Strabo are not to be thus lightly set aside. It is clear, that no lake could have existed in this part, unless it had some communication with the Nile; since, in such a climate, its waters must have been exhausted by evaporation. If, therefore, the lake existed prior to the time of Mœris, it must have been at a period when an arm of the Nile took this direction, passing through the Fayoum, and reaching the sea by some channel which it has since deserted. It is very conceivable, that, in the time of

* Ency. Metrop. article Egypt. Malte Brun, vol. iv. p. 78. Browne's Travels, p. 169.

† "Accustomed as we are to the gigantic labours of the Egyptians, we can never persuade ourselves that they can have hollowed out a lake like that of Geneva. All that the ancient historians and geographers tell us of the Lake Mœris, is doubtful and obscure···· The *Birket-el-Keroun* is a lake which must always have existed. The proofs of this opinion are, the forms of the different parts, the existence of a bed of a river extended to the sea, but now dry, its depositions and incrustations, the depth of the lake, its extent, its bearing towards the north on a chain of hills, which run east and west and turn off towards the N.W., sloping down to follow the course of the valley of the dry channel; likewise the natron lakes, and more than all, the form of the chain of mountains at the north of the pyramid, which shuts the entrance of the valley, and appears to be cut perpendicularly, like almost all the mountains at the foot of which the Nile flows."—AIKIN's *Denon*, i. 354.

Mœris, this basin may have become dry, owing to the same causes which have converted the *Bahr-bila-ma* into an arid desert; and under these circumstances, the formation of a lake, by diverting the waters of the Nile into this reservoir, is no incredible achievement. With regard to the alleged extent of Lake Mœris, the apparently extravagant statements of Herodotus may be satisfactorily explained by supposing, that his estimate included a *chain of lakes* extending from Fayoum to the Delta. At the eastern extremity of the *Birket-el-Keroun*, there is "a deep but narrow passage between the mountains, communicating with the plain of Djizeh and the valley of Natron or *Bahr-bila-ma*. This," it is remarked, "must have been the ancient outlet of the superfluous waters of Egypt; and Fayoum served as a reservoir to keep them back, till the diminution of water in the Delta made a fresh supply desirable." * By means of the *Bahr-bila-ma*, it is highly probable that the waters of Fayoum communicated with the lake of Mareotis; and the opinion prevalent among the ancients, that it had a subterranean communication with the *Syrtes*, is easily explained by their not being acquainted with the narrow outlet above alluded to. †

From Fayoum, Mr. Belzoni proceeded through the desert to the great Western Oasis, which no European had previously visited; and his account of this journey shews that the marks of ancient civilization may be

* Ency. Metrop.

† "The magnitude of the valley of the dry river, its direction towards Feium, and the apparent connexion with the Lake Mœris, strongly support the ancient tradition, that the river Nile, or a part of its waters, formerly flowed along the valleys of Nitria and the dry river. The alluvial soil of the district of Mariout, on the west of Alexandria, corroborates this opinion."—MURRAY'S *Hist. of African Discov.* vol. ii. p. 131.

traced far to the westward of the present limits of cultivation. The village from which he started on this expedition, called *Sedmin-el-Djebel*, is situated at the foot of the range of low mountains which skirt the desert. Two hours west of this village, proceeding along the south side of the Fayoum, he passed the ruins of an ancient village, and in another hour and a half, reached a place called *Rawaje-Toton*, the site of a very extensive ancient town. He saw here a great many blocks of calcareous stone with hieroglyphics and Egyptian figures very finely executed, some pedestals of columns, and several pieces of granite. The chief materials were burned bricks; and from the extent of the ruins, he had no doubt that it must have been a very large town. In another hour, he came to a ruined village called *Talet-el-Hagar*, which he describes as crowded with pedestals of columns evidently taken from the large town, and converted into mill-stones. At sunset, he reached a village called *El Kharak*, in the midst of a cultivated tract, producing dhourra and clover, and watered by a canal from the *Bahr Yousef*. A few miles beyond this place, he observed "the upper part of a very thick wall which had evidently surrounded a large town, but was entirely buried under the sand." In the interior, he observed the upper part of other buildings, and very thick walls of sun-burned bricks. On the exterior were seen a great quantity of stumps of trees and vines, nearly burned to ashes, and which, on being touched, crumbled to dust. This ancient site bears the same name as the adjacent village of *El Kharak*. Towards evening, he arrived "at a spot parallel with the eastern" (western?) extremity of Lake Mœris. Continuing along a sandy valley, he arrived at *Rejen-el-Kassar*, a small oasis, about three

miles square, where were several good spots of ground, which had once been cultivated, but were now nearly covered with sand. There are a great number of date-trees here, and water springs up on merely thrusting a stick into the sand, but it is rather brackish. Here are remains of the foundation of a small Egyptian temple, which has served as a burial-place to people of later ages. It is, we think, probable, that the whole of this tract was at one period susceptible of cultivation.

The nome of Arsinoë was one of the most celebrated in Egypt; and so late as the time of the Romans, it is evident from the number of ruined sites, that it contained a flourishing population. Fayoum is, indeed, still reckoned the most productive part of Egypt; it is supposed, however, that, owing to the neglect of the canals, and the consequent encroachment of the desert, the arable soil is reduced to a third of its original extent. The olive and the vine are not quite extirpated, and the roses of this province maintain their celebrity. But villages of mud huts have succeeded to splendid cities; the Christian church has shared the fate of the heathen fane; the palace, the greatest wonder of Egypt, has disappeared; the royal sepulchre alone, that most durable of monuments, shattered and solitary, is seen guarding the entrance into the valley. Nor has the slow hand of time, nor any physical catastrophe, wrought this dismal revolution, and inflicted barrenness on the land. The climate, the soil, and the waters of the river are the same as when Strabo expatiated with enthusiasm on the beauty and extent of the inland sea, and the shores which are now silent as the grave, resounded with the stir of life and the sounds of gayety. Ages of misgovernment could alone have perpetuated the desolation

which reigns in this fertile district. Over the ruins of pagan Egypt, the fallen or perished monuments of human vanity and fatuity, we cease to sigh, when we recollect, that here, reason and the Author of reason were outraged by the worship of the crocodile, and that the indignation of a heathen satirist was roused by the revolting absurdities and nefarious rites of Egyptian superstition.* Never did a country more loudly invoke the Divine judgements by its crimes, and no where, unless it be in the Asphaltic plain, are the marks of Almighty vengeance more legibly inscribed. But, mingled with the decaying vestiges of ancient Egypt, there are the more melancholy traces of recent depopulation, and everywhere the signs of the moral barbarism and misery which are the result of a despotism hateful to God and man. What can reconcile the mind to this spectacle, but the prospect of the day, when the true Osiris shall return to his long-forsaken land, with Hermes in his train; when Typhon shall be chained, and, under the genial influence of Christian light, letters, and liberty, "the desert itself shall rejoice and blossom as the rose?"

Opposite to Beni Souef†, on the western side of

* "*Quis nescit....qualia demens*
Ægyptus portenta colat? CROCODILON *adorat*
Pars hæc: illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea Cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ.
* * * * *
O sanctus gentes, quibus hæc nascuntur in hortis
Numina! Lanatis animalibus abstinet omnis
Mensa: nefas illis fœtum jugulare capellæ:
Carnibus humanis vesci licet."—JUV. Sat. 15.

† "Directly opposite Benesoëf, we perceive *Bewjadie*, a place which is properly nothing but the retreat of a band of Christians, who, to the disgrace of the name they bear, are all highwaymen. There would be no safety in passing a night there."—NORDEN, vol. ii. p. 14. This place had no better character in Bruce's time, though

the Nile, is a break in the Arabian chain, forming the valley of Arba, or the Chariots, which is terminated by *Djebel Kolsoum*, rendered famous by the grottoes of the two cenobite patriarchs, St. Anthony and St. Paul. On the soil which covers the two grottoes inhabited by these sainted monks, two monasteries still exist. From one of them, Mount Sinai is said to be discernible. "The mouth of this valley," says Denon, "exhibits nothing but a dreary plain, the only cultivated part of which is a narrow slip of land on the bank of the river. Some vestiges of villages overwhelmed by the sand, may be discovered; and they present the afflictive sight of daily devastation produced by the continual encroachment of the desert on the soil. Nothing is so melancholy to the feelings as to march over these ruined villages, to tread under foot the roofs of houses and the tops of minarets, and to think that these were once cultivated fields, flourishing trees, and the habitations of man. Every thing living has disappeared; silence reigns within and around every wall, and the deserted villages strike one with terror like the skeletons of the dead." *

The ruins of Oxyrinchus, once the capital of a fertile district, and in Christian times an episcopal see, are found at Behneseh, on the western shore, near the *Bahr Yousef*. In the fifth century, this city was crowded with ascetics, and 10,000 monks, with 20,000 nuns, were supported by the alms of its bishop. Such was their reputation for sanctity and miraculous endowments, that, on the first invasion of

he anchored here, and saw no robbers. Near Baiad, the decisive engagement took place between Hussein Bey and Ali Bey, then in exile, in which the former was defeated, and the latter returned triumphantly to Cairo.—See vol. i. p. 135.

* Aikin's Denon, vol. i. p. 344.

the country by the Saracens in the seventh century, they were succoured, according to the Arabian historians, by the Nubahs and Bejahs, with an army of 50,000 men. It is now a wretched village. "Nothing remains of the city," says Denon, "but some fragments of stone pillars, marble columns in the mosques, and a single column left standing, with its capital and part of the entablature, which shew that it is the fragment of a portico of the composite order. Oxyrinchus, once surrounded with a fertile plain two leagues from the Libyan range, has disappeared beneath the sand, and the new town has been obliged to retreat from this desolating invasion, leaving to its ravages house after house; and the inhabitants must at last be driven beyond the canal Yousef, on the border of which they would still be menaced. We found in the mosques of Benesech, a number of columns of different marbles, which are doubtless the spoils of the ancient city, but which are not in the style of ancient Egypt."

The next place of any consideration is Miniet or Minyeh,* described by this Traveller as a large and handsome town, with good streets and substantial houses. Here there formerly stood a temple of Anubis. No ruins are now to be seen, but there are some fine granite columns in the mosques. Minyet appears to represent the ancient Cynopolis. It is reckoned forty-seven leagues from Cairo, nearly half-way to Djirjeh, and has become the principal town in the province of Oshmunein, since the decline of the district capital.

About three leagues higher up, on the Arabian

* This word is said to signify *the narrow passage*, and Bruce describes the river as being here both "narrow and rapid" (vol. i. p. 155). Denon speaks of it as flowing through a large and cheerful channel! It is distinguished as *Minyet-ibn-Khasib*.

side, near the ruined village of Beni Hassan, are some remarkable caverns or grottoes, referred to by Norden as the abode, in former times, of holy eremites;* but they are of much higher antiquity. Many of them are richly adorned with paintings, the colours of which seem as vivid as when first executed, except where they have been intentionally defaced by the Arabs. The ceilings are generally arched; while some are supported by columns cut out of the rock, having the genuine Egyptian character. The northernmost excavation is the most interesting: the ceilings of its chambers are adorned with planispheres, like those at Thebes and Lycopolis; and the clustered columns which support the roof, are in imitation of the trunks of palm-trees. The largest chamber is 60 feet in length, and 40 in height: ten columns formerly supported the roof, but four of them have fallen. To the south of this are seventeen smaller apartments; and it is supposed that there are the same number to the north. The dimensions of two other chambers measured by Mr. Legh, are 52 feet 5 inches by 39 feet 4 inches, and 14 feet 3 inches in height. From these, doorways lead into smaller chambers. The paintings are stated to bear a considerable resemblance to the Etruscan style; and most of the subjects are taken from domestic life.†

About eight miles to the S.E. of Beni Hassan, is the village of *Sheikh Ababdé*, near which are the ruins of the Roman city of Antinoë, (still called *Ansineh* or

* Norden, p. 19. Bennehassein, he says, is the name of five villages on the eastern shore, very near each other. A portion of lands on the other side of the river then belonged to them.

† Legh's Travels, p. 34. See also Hamilton's *Ægyptiaca*, and Jomard's *Description de l'Egypte*. D'Anville supposes, that these grottoes may have appertained to *Speos-Artemidos*.

Enseneh,) founded by the Emperor Hadrian in honour of his favourite, Antinous, who was drowned in the Nile. Under the Christian emperors, it became an episcopal see, and was the metropolis of Upper Egypt till the time of the Saracen invasion. The situation is very fine, and the ruins are still very extensive, but of a character quite foreign from that of every thing else in Egypt, and having an appearance comparatively modern. The city has been walled, and there are vestiges of two principal streets, crossing each other at right angles, and terminating at four gates, of which there are considerable remains. An avenue of granite columns led from the river to the principal entrance; and among the most conspicuous of the ruins are observed, a *quadrivium*, the remains of a Roman theatre, and of three temples. The streets have been broad and spacious, with a colonnade on each side. At the northern end of the town are two monumental columns of coarse limestone, bearing the same inscription, which sets forth, that they were erected on account of some fortunate event, by Septimius Severus, when Epimevius Honorius was governor of Egypt. From west to east, the rows of columns are still standing on each side of the street: some are of granite, others of limestone. At the western end, nearest the river, they begin at a handsome triumphal arch of the Corinthian order, which, when Dr. Richardson was there, the inhabitants were pulling down by order of the governor, to make into lime. An elegant gateway formed the termination on the east, without which is the Mohammedan burial-ground; and across a deep, sandy valley are numerous sepulchral excavations in the face of the rock, the tombs of the ancient inhabitants, and the dwellings, in subsequent times, of the

monks and anchorets who swarmed in the mountains and deserts of Upper Egypt.*

Nearly opposite to Ababde, on the western bank, there is a considerable village called *Al Rairamoun*,† where the present Pasha has established a sugar-manufactory and distillery, formerly under the superintendence of Mr. Brine, an Englishman, who died at Cairo: they are now managed by Italians. Extensive plantations of sugar-cane are found in the environs; and there is a manufactory of saltpetre near the village.

About two hours S.W. of this place is Oshmunein ("the two Shmouns"), the former capital of the province of the same name, and the representative of the ancient *Hermopolis Magna*. It is still a large village, but has declined in consequence of the diminution of the supply of water from the *Khalij-el-Menhi* or *Bahr Yousef*, which has driven the greater part of the inhabitants to Mellawe and Minyet. The remains of Hermopolis cover an area of nearly four miles in circumference; and a magnificent portico, imposingly placed on an eminence, gives some idea of the ancient splen-

* Richardson's Travels, vol. i. p. 166. Legh, p. 34. Norden, vol. ii. p. 19. The latter speaks of *three* gateways as still standing. The walls of the houses, he says, are built of bricks, which are as red as if they were just made. "The statues found among the ruins of Antinoopolis have given rise to a notion among the Arabs, that human bodies had been petrified."—MALTE BRUN, vol. iv. p. 80.

† So Dr. Richardson writes it. Mr. Legh calls it *Erramoun*; Norden, *Nezlet-el-Raramu*; and the Baroness Minutoli, *Radamoun*. The latter states, that the Arabs, in order to depreciate the sugar manufactured by a Christian, spread the report that he had used hog's blood to clarify it; he was consequently compelled to make use of eggs for that purpose, and *a thousand a day* are required for the process. The sugar is said to be very good.

dour of this seat of the Egyptian muses, the city of Thoth. This portico, which is all that remains of the temple, is described by Mr. Legh, who visited it in 1813, as quite perfect. "It consists of twelve massive columns, which are not built of cylindrical blocks of stone, but each block is formed of several pieces so neatly joined together, that, where they are not injured by time, it is difficult to discover the junction of the several pieces. The columns are arranged in two rows, distant from each other twelve feet; and the roof is formed of large slabs of stone, covered with stucco, and beautifully ornamented. The columns and the whole of the interior of the portico have been painted: among the colours, red, blue, and yellow seem to predominate. The hieroglyphics on the plinths are different on each front; but they are the same on every plinth on the same front. The capitals, which in some degree represent the tulip in bud, are let into the columns. Several other columns of granite are scattered about near the temple; and we observed some also in a ruined mosque built on the site of the ancient town." *

The Coptic name of this place, *Shmoun*, refers, however, not to the Egyptian Hermes, but to their Mendes, or Pan, the eighth of their *Dii Majores*,†

* Legh, pp. 35, 6. According to Denon's representation, excavation might easily bring to light other vestiges of the temple, enormous blocks being seen half buried in the sand. His delineation of the portico is pronounced by Mr. Legh to be hasty and inaccurate: "the winged globe he has represented on the frieze, does not exist in the original."

† According to the learned Editor of Bruce, *Shmoun* signifies eight, and is applied to Mendes as the eighth deity; a very questionable etymology. It is the same word that the Greeks made into Chemmis. See Bruce, vol. ii. p 2, *note*. A little to the north of Oshmunein is a place called *Taha-el-amoodein*, Taha of the Two

who had also, probably, a temple here. The decay of Hermopolis dates from the building of Antinoë by Hadrian.

About a league to the south of Oshmunein, and a mile and a half from the river, is the town of *Melaoui* or *Mellawe*, which is larger and better built than even Minyet, and prettily situated amid fertile corn-lands; but it does not appear to occupy any ancient site.* At *Deirout* (*Ti Erout*) *el Shereef*, a little further south, the *Bahr Yousef* branches off from the Nile, and runs along the foot of the Libyan chain till it falls into the waters of Fayoum at Ilahun.

About ten leagues further south, at a short distance from the western shore, is the large town of Manfaloot, anciently a place of great trade: it was ruined by the Romans, but re-established by the Arabs. Norden says: "It is a sort of capital; its mosques give it a beautiful appearance, and it is the see of a Coptic bishop. The adjacent country is very fertile: you find there all sorts of fruits and in abundance, even to apples." All vessels ascending the Nile, used to pay a custom-house duty here. It is certainly an ancient site, but does not appear to have been noticed by the Greek or Roman writers.† An

Columns, where is said to have been the *Ibeum*, or burial-place of the sacred ibises. This bird was sacred to Thoth. *Taha* or *Tuho* is supposed to be the ancient Theodosiopolis, and *El Kais*, the ancient Cynopolis: both are now included in the province of Minyet. (Ency. Metrop.) But the topography of this part stands greatly in need of further illustration, as little is known of the interior.

* The Nile is said to have flowed by the walls of this town a century ago, and to be constantly advancing to the eastern side of the valley.—*Ency. Metrop.*, art. Egypt. A cloth, remarkably thick and cheap, called *tzarbout*, is manufactured here.

† Written *Manbalot*, *Monfaluut*, *Mamfaloot*. It is a Coptic name of unknown import; probably two words—*Mcn-Faloot*.

Arabian writer says, that, in digging under the foundation of an Egyptian temple at this place, they found a leaden image of a crocodile, inscribed with hieroglyphics, which they imagined to be a talisman to prevent crocodiles from passing any further northward. It was rather an image of the hideous deity which appears to have been worshipped here as well as at Crocodilopolis. Near Mahabdie (or Amabdie), a village about two leagues distant from Manfaloot, on the eastern side of the river, are some crocodile mummy pits, which were visited by Mr. Legh, and subsequently by Sir F. Henniker. "A broad, smooth, winding road leads from the bridge, near the village, up the neighbouring mountain. Crystal grows on the summit like grass, and gives a novelty and interest to the scene; but there is not the slightest appearance of life." The traveller then enters a ravine, resembling the dry bed of a torrent; and after an hour's march in the desert, arrives at the cave. It is apparently a natural fissure; the mouth is a circular hole, ten feet in diameter, and about eighteen feet deep.

"We descended," says Mr. Legh, "without difficulty. We formed a party of six: each was to be preceded by a guide. Our torches being lighted, one of the Arabs led the way, and I followed him. We crept for seven or eight yards through an opening at the bottom of the pit, which was partly choked up with the drifted sand of the desert, and found ourselves in a chamber about fifteen feet high.* Here we observed fragments of the mummies of crocodiles; we saw also great numbers of bats flying about, and hanging from the roof. We now entered a long gal-

* This chamber is described by Sir F. Henniker as spacious, but low and irregular, apparently natural; the floor covered with large flakes from above."

lery, in which we continued for more than an hour, stooping or creeping as was necessary, and followed its windings, till at last it opened into a large chamber, which, after some time, we recognised as the one we had first entered. Our guides at last confessed they had missed their way, but, if we would make another attempt, they would undertake to conduct us to the mummies. We had been wandering for more than an hour in low subterranean passages, and felt considerably fatigued by the irksomeness of the posture in which we had been obliged to move, and the heat of our torches in these narrow and low galleries; but the Arabs spoke so confidently of succeeding in this second trial, that we were induced once more to attend them. We found the opening of the chamber which we now approached, guarded by a trench of unknown depth, and wide enough to require a good leap. The first Arab jumped the ditch, and we all followed him. The passage we entered was extremely small, and so low in some places, as to oblige us to crawl flat on the ground, and almost always on our hands and knees. The intricacies of its windings resembled a labyrinth, and it terminated at length in a chamber much smaller than that which we had left, but, like it, containing nothing to satisfy our curiosity. Our search hitherto had been fruitless; but the mummies might not be far distant; another effort, and we might still be successful.

"The Arab who led the way, now entered another gallery, and we all continued to move in the same manner as before, each preceded by a guide. We had not gone far before the heat became excessive; I found my breathing extremely difficult, my head began to ache most violently, and I had a most distressing sensation of fulness about the heart. We felt we had

gone too far, and yet were almost deprived of the power of returning. At this moment, the torch of the first Arab went out; I was close to him, and saw him fall on his side; he uttered a groan,—his legs were strongly convulsed, and I heard a rattling noise in his throat:—he was dead. The Arab behind me, seeing the torch of his companion extinguished, and conceiving he had stumbled, passed me, advanced to his assistance, and stooped. I observed him appear faint, totter, and fall in a moment:—he also was dead. The third Arab came forward, and made an effort to approach the bodies, but stopped short. We looked at each other in silent horror. The danger increased every instant: our torches burned faintly; our breathing became more difficult; our knees tottered under us, and we felt our strength nearly gone. There was no time to be lost. Our companion, the American, called to us to take courage; and we began to move back as fast as we could. We heard the remaining Arab shouting after us, calling us Caffres, imploring our assistance, and upbraiding us with deserting him. But we were obliged to leave him to his fate, expecting every moment to share it with him. The windings of the passages through which we had come, increased the difficulty of our escape. We might take a wrong turn, and never reach the great chamber we had first entered. Even supposing we took the shortest road, it was but too probable our strength would fail us before we arrived. We had each of us, separately and unknown to one another, observed attentively the different shapes of the stones which projected into the galleries we had passed, so that each had an imperfect clew to the labyrinth we had now to retrace. We compared notes, and only on one occasion had a dispute, the American differing from

my friend and myself: in this dilemma, we were determined by the majority, and, fortunately, were right. Exhausted with fatigue and terror, we reached the edge of the deep trench which remained to be crossed before we got into the great chamber. Mustering all my strength, I leaped, and was followed by the American. Smelt stood on the brink, ready to drop with fatigue. He called to us, for God's sake, to help him over the fosse, or at least to stop, if only for five minutes, to allow him time to recover his strength. It was impossible:—to stay was death, and we could not resist the desire to push on and reach the open air. We encouraged him to summon all his force; and he cleared the trench. When we reached the open air, it was one o'clock, and the heat in the sun about 160°. Our sailors, who were waiting for us, had luckily a *bardak* full of water, which they sprinkled upon us; but, though a little refreshed, it was not possible to climb the sides of the pit; they unfolded their turbans, and slinging them round our bodies, drew us to the top.

"Our appearance without our guides naturally astonished the Arab who had remained at the entrance of the cavern; and he anxiously inquired for his *hahabebas*, or friends. To have confessed they were dead, would have excited suspicion of our having murdered them. We replied they were coming, and were employed in bringing out the mummies we had found....We lost no time in mounting our asses, recrossed the desert, and passed hastily by the village, to regain the ferry of Manfaloot. Our *canjia* was moored close to the town, and we got safe on board by five o'clock."*

* Legh, pp. 111—17.

The affair, as might have been expected, did not end here. Before they could make good their escape from Manfaloot, the next morning, they were overtaken by four Turks on horseback and two Arabs on foot, and were compelled to return to answer before the kashef for the supposed murder. It afterwards appeared, that the third Arab had not perished, but had escaped by the light of Mr. Smelt's torch, and he joined the party of their accusers; but, by attributing the death of his comrades to the *magic* practised by the infidels, he unintentionally favoured their cause, as it amounted to a confession that they had used no violence. The result was an accommodation by money; twelve piastres to each of the widows of the poor Arabs, and the same sum as a present to the sheikh of the village.

Sir F. Henniker was not more successful in his endeavours to find the real depository of the crocodile mummies; and he insinuates a doubt as to their existence. In the passage described by Mr. Legh, he found, indeed, "several small mummies of lizards or crocodiles, but they might have been hidden there by vermin." A passage which he attempted to enter, was found "netted up with stalactites." There can be no question, however, that these excavations were catacombs; and supposing that the fragments of mummies were brought into the pit by vermin, the mummy-chambers cannot be far off. That the crocodile, as well as the ibis and other bestial objects of Egyptian idolatry, was interred with the honours of embalment, is expressly stated by Herodotus.

The valley of the Nile is, in this part, about eight miles from mountain to mountain; and above Manfaloot, a cultivated plain commences on the eastern side of the river. Immediately opposite to the town,

on the eastern shore, there is a Coptic convent, absolutely inaccessible except by means of a basket drawn up by a pulley, as at Meteora, in Thessaly. All along the eastern bank of the Nile, from Rairamoun to Manfaloot, the rock, which comes close to the edge of the river, is perforated with excavations; and the whole tract merits a patient and regular examination. The acacia, or Egyptian thorn, is here seen flourishing in great abundance and luxuriance. This tree, Bruce remarks, seems to be the only indigenous one in Upper Egypt, as the sycamore is in the Delta. It bears a round yellow flower; and intermixed with the plantations of palm, has a beautiful effect from the contrast of its form and colour.*

Higher up, the Nile, after flowing for some time towards the S.W., suddenly bends towards the east, the Arabian coast running out into a round promontory: on turning again towards the south, it forms the point of Siout. But we have already passed the confines of Middle Egypt, which is generally considered as terminating above Mellawe, where the Libyan chain begins to bend towards the west, and the *Bahr Yousef* branches off from the Nile near Deirout.† Manfaloot seems to be a sort of frontier town, properly belonging to the Said; although it appears to be doubtful whether it was included within the Lycopolitan nome.‡ We now enter upon a new

* See p. 352 of our first volume. The *acacia vera* is in Coptic called *sont*, i. e. hard. The male is called the *saiel*. It is the Ζηπινον δενδρον of Dioscorides, and the *sittah* (or *shittim*) of Scripture.

† See vol. i. p. 12.

‡ In the statistical table given at vol. i. p. 58, *Manfelutiyeh* is, in the original, coupled with *Osyutiyeh*, as included in the province of *Suyut*, but as a distinct territory; and anciently, one would imagine, it must have been a separate nome.

region; one far less intimately connected, than Lower Egypt, with the transactions recorded in sacred or in classic history, but abounding with wonders of its own, which carry us back into the twilight of time, when the world

> " was fresh and young,
> And the great Deluge still had left it green." *

*"The Heptanomis terminated in an interval of two military posts, one called *Hermopolitana Phylace*, and the other *Thebaica Phylace*.—D'ANVILLE, vol. ii. p. 157.

UPPER EGYPT.

Upper Egypt, or the Thebaid, is now divided into the three provinces of *Osyutiyeh ; Jirjeh*, or *Ikhmimiyeh ;* and *Cusiyeh*, or *Esneh ;* comprising a native population of rather more than 600,000 souls.*

SIOUT,

or Suyut,† situated in lat. 27° 10′ N., long. 31° 13′ E., may now be considered as the capital, being the residence of Ahmed Pasha, the son of the viceroy. Under the Mamlouks, the capital of the Said was Djirjeh. Siout is well situated about a mile and a half from the western bank of the Nile, an amphitheatre of hills rising behind it. "An elevated causey leads across an arched bridge, built of brick, to the town. A canal dug at an early period, parallel to the river, washes the foot of the mountains in the neighbourhood, and having surrounded the city and the adjacent villages, descends again to the Nile. At the time of the inundation, when the water is admitted into the canal, Siout communicates with the river by the artificial causey." ‡ In the days of the Mamlouks, it was

* This estimate includes Manfelutiyeh. See vol. i. p. 59.

† Written Osyut, Asyut, Suyut, Siout, Sioout, Osyout. Bruce supposed it to occupy the site of the ancient city of *Isiu* (vol. ii, p. 5); but it is generally believed to be Lycopolis.

‡ Legh, p. 36. Norden states, that there was formerly at Siout, a *kalish*, called *El Maafrata*, which went quite to Senabo (below Manfaloot), but is at present entirely filled up. Denon, on leaving Siout, "followed the sinuosities of the canal of *Abu Assi*, which is the last of Upper Egypt, and so considerable in size, that it might be considered as an arm of the Nile, dividing with the river the extent of the valley, which, in this day's march, appeared to be no more than a league in breadth, but cultivated with more care and skill than in any part which we had yet seen."—Vol. ii. p. 9.

fortified with low walls, flanked with round towers of unbaked brick, with a ditch in front. The streets are unpaved, narrow, and irregular. Many of the houses, which are all built of sun-dried bricks, are two stories high, but the apartments are small and dark. The huts of the poorer sort consist of a circular mud wall, inclosing an area about ten feet in diameter, sometimes thatched with dhourra straw, but frequently without any covering. The palace of the Pasha, a large house with white walls, backed by a grove of palm-trees, has a picturesque effect. The town contains, according to Dr. Richardson, about 20,000 inhabitants.* This was formerly the station from which the caravan set out for Sennaar; † and it is still one of the principal emporiums in Egypt.

Siout is supposed to occupy the site of the ancient Lycopolis, which derived its name from the worship of the jackal, to which its inhabitants were devoted. Some mounds of rubbish outside the town, and a vast number of sepulchral excavations in the neighbouring mountains, are the only remaining vestiges of the an-

* Mr. Jowett learned from the bishop, that there are at Siout 1000 Christians, with 13 priests. At Manfelout, he said, there are about 50 Christians, with 9 priests; but they have churches in the mountains.

† "They assembled at Monfalout and Siout, under the protection of a bey residing there. They then passed nearly south-west into the sandy desert of Libya, to *El Wah*, the *Oasis Magna* of antiquity, and so into the great desert of Selima."—BRUCE, vol. ii. p. 5. "Neither during our stay, nor on our return," says Mr. Legh, "did we witness the arrival of the *Cafflet-es-Soudan*, or the caravan of slaves from the interior of Africa; but we learned some particulars of this horrid traffic. The route taken by the caravan of *Jelabs*, or slave-merchants, is partly the same as that traced by Poncet at the beginning of the last century, on his way to Abyssinia, who passed by Sheb and Selimi, and thence striking across the desert to the S.E., crossed the Nile at Moscho."—LEGH, p. 38.

cient city. It is the see of a Coptic bishop; and "tradition assigns it as the spot whither the Virgin Mother and the infant Saviour of mankind once fled for shelter from the oppressor. There are many Copts who, believing this tale, come here to die." *

The ancient tombs are nearly half a league from the modern town, in the mountain called *Djebel-el-Kofferi*. These grottoes, Norden says, "are named at present *Sababinath*. You go up the mountain for two hours, before you arrive at the first gate to which the way up the mountain leads. You enter through this gate into a large saloon, supported by hexagonal pillars contrived in the rock itself. The roofs are adorned with paintings which we distinguish extremely well even at present; and the gold that was employed in them, glitters on all sides. The pavement is covered with sand and stones. We perceive here and there some openings that lead to other apartments; but, as they are filled with rubbish, and the passages are likewise embarrassed with it, no one chooses to venture there. Above, there is an aparment, which you may reach by climbing up on the outside with a great deal of difficulty. It is not so large as the first, and it has no pillars, but it is painted like the other. On each side of this second saloon, you perceive a tomb of the same stone as the mountain: the one is open, the other is closed, but almost buried in the sand. This upper saloon communicates likewise with other apartments, but you find the same impediments as in the lower saloon.

"That part of the mountain where we see seven openings on the same line, is named the Seven Chambers. There is among the Turks and Arabs, an ancient

* Scenes and Impressions, p. 133.

tradition, that these chambers were inhabited by seven virgins. However that may be, there is no doubt that these grottoes are as magnificent as those I have mentioned; and it is pity that no traveller has yet entered them." *

"All the inner porches of these grottoes," says Denon, "are covered with hieroglyphics: months would be required to read them, even if one knew the language, and it would take years to copy them. One thing I saw by the little daylight that enters the first porch, that all the elegancies of ornament which the Greeks have employed in their architecture, all the wavy lines and scrolls, and other Greek forms, are here executed with taste and exquisite delicacy. If one of these excavations was a single operation, as the uniform regularity of the plan of each would seem to indicate, it must have been an immense labour to construct a tomb; but we may suppose that such a one, when once finished, would serve for ever for the sepulture of a whole family, or even race, and that some religious worship was regularly paid to the dead: else where could have been the use of such finished ornaments of inscriptions never to be read, and of a ruinous, secret, and buried splendour? At different periods, or at annual festivals, or when some new inhabitant was added to the tombs, funeral rites were doubtless performed, in which the pomp of ceremony might vie with the magnificence of the place. This is the more probable, as the richness of decoration in the

* Norden, vol. ii, pp. 23, 4. "The catacombs rise in tiers on the mountain's sides. In the first, the principal entrance is a handsome arched-way cut in the rock. On the second tier is an excavation 108 feet by 78, the noblest part of which is the entrance."—Henniker, p. 103. The view over the town of Siout is very beautiful.

interior, forms a most striking contrast with the outer walls, which are only the rough native rock. I found one of these caves with a single saloon, in which were an innumerable quantity of graves cut in the rock in regular order: they had been ransacked in order to procure the mummies, and I found several fragments of their contents, such as linen, hands, feet, and loose bones. Besides these principal grottoes, there is such a countless number of smaller excavations, that the whole rock is cavernous, and resounds under the foot. Further on towards the south, are remains of large quarries, the cavities of which are supported by pilasters. Some of these quarries have been the abode of pious hermits. Small niches, stucco facings, a few red paintings representing crosses, and some inscriptions in a language which I took to be Coptic, are all that remains to give evidence to the former habitation of the austere cenobites in these gloomy cells.* In the season at which we visited them, nothing was comparable to the exquisite verdure of the banks of the Nile, which embellished the shore with various hues of beautiful green, as far as the eye could reach." †

Beneath the excavations, at the foot of the Mokattam, runs a range of modern Mohammedan tombs for nearly a mile, in a grove of *sount* or acacia. In this grove, the cupolas, Saracenic walls, and turrets of the tombs, either simply whitewashed or rudely coloured,

* "It was from one of the apertures in the rock before us, that the emaciated face of John of Lycopolis looked forth upon the embassy of Theodosius, and counselled and blessed that war, in which a youthful, long-haired Goth made his first essay in arms, who, in a few years, bathed and banquetted as a victor in Athens, and leaned on his sword before the walls of Rome, lord of the wealth, and arbiter of the lives of twelve hundred thousand Romans."—*Scenes and Impressions*, p. 130. See Gibbon, c. xxvii.

† Denon, vol. ii, pp. 4—9.

mixing in with the thick foliage and tufted yellow flowers of the trees, presents a most singular and interesting scene.

Immediately above Siout, the country widens considerably; but the valley soon contracts again, first on the eastern, and then on the western side of the river. Between eleven and twelve leagues to the south, in lat. 26° 53′ 16″, on the opposite shores of the river, are the villages which bear the names of the eastern and western *Kau* or *Gaw*, the *Tkôu* (*Tikowoo*) of the Copts. The vestibule of a temple, large quarries, and numerous sepulchres, attest the ancient consequence of the place. Mr. Legh, in describing the ruins he saw here in 1813, says: "The portico of the temple which is standing, consists of three rows, each of six columns; four have fallen down: they are eight feet in diameter, and, with their entablature, 62 feet high. This ruin, which, from its situation in a thick grove of palm-trees, is perhaps the most picturesque in Egypt, stands close to the banks of the Nile, whose waters have already undermined some parts of it, and threaten to wash the whole away. The columns, architraves, and indeed every stone of the building, are covered with hieroglyphics in low relief. At the furthest extremity of the temple is an immense block of granite of a pyramidal form, 12 feet high and 9 square at the base, in which a niche has been cut, 7 feet in height, 4 feet wide, and 3 deep. These monolithic temples are supposed to have been the chests or depositories of the sacred birds.* From the western temple, a long quay has formerly extended, designed, probably, as well for the purposes

* We know not on what ground this opinion rests: the form of this monolithic temple opposes the idea, and it has evidently been a shrine, dedicated, probably, to one of the celestial bodies.

of trade as to prevent the encroachments of the Nile." *

These remains, Mr. Legh says, he found at *Gaw-el-Kebir* (Great Gaw); a mistake, apparently, for *Kau-el-Gharbieh* (the Western Kau), as the opposite village is called *Kau-el-Shargieh* (the Eastern Kau).† Accordingly, they would seem to be on the western side of the river; but the ruins described by Norden are on the eastern bank, at "*Gau Scherkie*," which he supposes to be the site of *Diospolis Parva*. "We see there," he says, "an ancient temple, that has nearly 60 paces in length by 40 in breadth. It seems to be covered only with a single stone, which rests upon columns; and its roof is so well preserved, that you still distinguish on it the hieroglyphics with which it has been loaded. It has nothing else remarkable. The Arabs pay so little regard to it, that they lodge their cattle there; and indeed, it is almost filled up with sand and dung. The sides of this temple are not closed: the colonnade is entirely open, and serves sometimes as a passage. There is near *Gau Scherkie*, a *kalish*, which runs on the north side. It does not appear, however, to advance further than half a league inland, probably because it has been neglected. It was bordered on each side with a bank of freestone; but these banks are almost demolished by the Nile, which has carried away the greater part of them."

Dr. Richardson, describing the ruins on the eastern bank, (which, he says, are called "*Kau-al-Kharab*, or ruined Kau,") says: "Here we stopped to view the only column of a once magnificent temple, which the Nile has undermined. Many overturned stones

* Legh, p. 39.

† See Norden, vol. ii. p. 27; and Bruce, vol. ii. p. 7. Dr. Richardson and others have fallen into the same mistake.

and columns are lying upon the brink of the river, or have fallen down into its bed; the present column totters on its base, and ere now, has probably shared a similar fate. The shaft of the column consists of twelve stones of the coarse shell-limestone: it is wrought into pannels, four of which occupy the periphery, and three the height of the column. It is between 40 and 50 feet high, with large upright leaves encompassing the top, like the calyx of a flower. The space between each of the compartments is occupied with rows of hieroglyphics; and the compartments themselves are filled with representations of Osiris, Isis, and Anubis, receiving offerings under different forms in each. A column which seemed to have recently fallen down just beside it, consisted of the same number of stones, and was sculptured in the same manner. Lying at a small distance, in another part of the ruins, is a large stone, about 10 feet by 6, which is hollowed out on one side, as if for the reception of a statue; it is covered, round the orifice and inside the niche, with hieroglyphics, which are much effaced. In the rock, about an hour's ride distant, there is a number of quarries and catacombs remarkably well cut: many of the latter have never been opened. Mr. Salt opened one of them, which contained two mummies exceedingly well preserved. The nails and skin seemed quite fresh. We were surprised at not perceiving among the ruins, any representation of the god Mendes," (the same as Antæus) "to whom this town was particularly devoted."*

* Richardson, vol. i. pp. 178, 9. Bruce, speaking of the ruins at "*Gawa Shergieh*," says, he "found a small temple of three columns in front, with the capitals entire, and the columns in several separate pieces. They seemed, by that and their slight proportions, to be of the most modern of that species of building;

But is this the site of Antæopolis? Did that city occupy both sides of the river? Or is Norden correct in his opinion, that the eastern Kau has succeeded to the Lesser Diospolis, which Ptolemy places under nearly the same parallel?* The Danish Traveller affirms, that the western Kau has nothing remarkable; and Bruce appears to have also overlooked any ruins on that side. "All around the villages of *Gawá Garbieh*," he says, "and the plantations belonging to them, *Meshta* and *Raany*, with theirs also joining them, that is, *all the west side of the river*, are cultivated and sown from the very foot of the mountains to the water's edge, the grain being thrown upon the mud as soon as ever the water has left it. The wheat was, at this time (Dec. 21), about four inches in length."† Mr. Legh expressly states the portico he describes to be at *Gaw-el-Kebir* (*Gharbieh*); and it is difficult to reconcile his description, especially his measurements, with the statement of Dr. Richardson. Yet, it seems scarcely probable that every preceding traveller should have overlooked this fine ruin; and, as Mr. Legh does not mention on which bank it stands, we may presume that he refers to the same site. If so, it must have been from the *pronaos* he refers to, that the inscription was copied by the French, bearing, that it was dedicated to Antæus and the gods worshipped in the same temple, by Ptolemy Philometer and Cleopatra his sister and queen, about 150 B.C., and that its cornice was repaired by the emperors Aurelius,

but the whole were covered with hieroglyphics. The temple is filled with rubbish and dung of cattle" (vol. ii. p. 6). This temple is said to have been still standing when the French invaded Egypt, and to have been thrown down by a more than usually powerful inundation in 1819.

* About lat. 26° 40′.

† Vol. ii. p. 7.

Antoninus, and Verus, A.D. 164;* an inscription which identifies the site with Antæopolis.

The country on the left bank of the river now again widens considerably, and the river sweeping round in a westerly direction, affords a view of a rich and highly cultivated plain. About a league and a half above Kau, and about two miles from the western bank, is Taahta, a large village containing several mosques, which give it a handsome appearance. Nearly a league further, on the same side, is a village called Souama, where the province of Ikhmim begins. Rejeyna, on the opposite side, situated at the foot of the mountains of the Thebaid, marks the beginning of the same territory. Above this, the Arabian mountains send out a promontory to the westward, forming "an elbow about four leagues in extent." Opposite to this point is the "pretty town" of Maraga, situated in a delightful plain, which produces the best wheat of all Egypt; but the lands about it suffer a great deal from the inundations.† The Nile, on resuming its southern direction, is divided by an island a short league in length, and then again bends to the westward, round another promontory of the Thebaic range, which bears the name of *Djebel Haridi*, or *Heredy*, from a Mohammedan santon whom the Arabs believe to have migrated at his death into the body of a large serpent, now revered as the oracle of the place.. "The remains of the old town at the bottom of the rock, and the cave of the venerable sheikh, the former abode of the thaumaturgic serpent, immense heaps of burned brick thrown down the hill, and a few distinct foundations of houses, are all," says Dr. Richardson, "that

* Letronne in Ency. Metrop., *art.* Egypt.
† Norden, vol. ii. p. 28.

remain of this once celebrated spot. At the foot of the mountain, near a large mass of detached rock, are the remains of a mutilated statue in a sitting posture, about ten feet high. On a level with the statue, in front of the rock, are many sepulchral grottoes, now despoiled of their ancient possessors, and so large, that they would form more comfortable habitations than any of the twelve-feet-square huts at present used in the country."

A long, steep path leads up the mountain. About half way towards the summit, is a large quarry or grotto. A few steps onward, the path turns down into the heart of the mountain: it presents a "romantic crater," in the hollow of which is the cell of Saint Heredy. "In consequence of repeated pilgrimages," says Sir F. Henniker, "the rugged rocks have been worn into a tolerable path, but the length and difficulty of it are still sufficient to try the Mussulman's faith. My guides inform me, that a sacred serpent lives in the cell, and is occasionally held up to the veneration of the true believers. It is not visible now (January): the subtle animal never makes his appearance in winter. I climbed to the very summit of the mountain; the *rockham*, a large vulture, flying around in every direction, and the surface is covered with crystal. Here is at once the scene of Sinbad's valley of diamonds and the rock bird. I entered at the top of the ravine which conducts to the burial-place of Saint Heredy: there are several perpendicular breaks in it, of from ten to eighty feet: a torrent would perhaps render it nearly comparable to Terni. To the S. of the most eastern of these breaks, but considerably more elevated, is a low natural cave or grotto, at the entrance of which stand three large pillars of crystal. One of them was detached. I hastened to my boat,

and procured eight men with poles, mats, and all the ropes that our boats could furnish. These eight stupid fellahs, notwithstanding my signs, and prayers, and curses, roll the pillar towards the ravine, and are unable to stop it; it leaped the first cataract;—it was intended that it should break, but it fairly took a somerset. The paltry Arabs cry out *Hay-lay-essah* (God help us), and invoke Saint Heredy by name; but he will not come at their call, and they pretend that they cannot lift it without him. They roll it onward to the second precipice; it touched various crags in its descent; rays of sparkling particles flew in every direction, and, glittering in the sun, appeared like a shower of diamonds, a miniature avalanche of brilliants. The body fell upon the edge of a rock; it shivered, and I left it in despair. The Arabs were now contented; there was no treasure concealed in it. Two of them followed me, bearing one fragment, and four of them labouring under another. The smaller fragment made its escape out of their hands, and taking the short path of the mountain, arrived at the bottom piecemeal. The larger one we got safe on board, but it has again been broken into several pieces in its way to England: the largest fragment is now only four feet in circumference, and weighs rather more than a hundred weight." *

There can be no doubt, we think, that Sheikh Heredy has succeeded to the religious honours once paid to some more classical, if not more worthy object of idolatry. The serpent is the form under which the Cnuphis (Ihh-Nufi, Cneph,) or Agatho-dæmon of the Egyptian pantheon, was worshipped by the inhabitants of Thebes. To whomsoever the mutilated statue be-

* Henniker, pp. 107—110.

longed, the cave, with its crystal pillars and its oracle, was once, in all probability, consecrated to that deity; and the ruined town evidently occupies an ancient site. Here, the traveller notices for the first time the Thebaic palm-tree or *doum*, which differs materially from the common palm. "The trunk is forked, slender, and bent; the leaves dwarfish; the fruit thrown among them, brown, mis-shapen, and irregularly clustered, like a root of potatoes: these nuts are steeped in water, and give it the taste of common gingerbread." *

On the opposite shore, a little above the village of Suhadsh, there is "a grand *kalish* running from east to west," bearing the name of *El Suhadshia;* and to the south of this, about a league inland, is a Coptic monastery called *Deir-el-Abiat* (the white convent), which boasts of a cross, said to be "a relic of an ancient church built under the invocation of St. Helena." The blocks of granite and other fragments here, indicate that the founders of the church had availed themselves of materials which probably belonged to a more ancient edifice. †

* Henniker, p. 107. There are said to be no fewer than forty-four varieties of the palm-tree.

† Norden, vol. ii. p. 31. The White Convent, built of stone, is so called in contradistinction from a neighbouring one built of red brick, and called the Red Convent, which was burned by the Mamlouks in retreating before the French. Denon has given a view of the former. "The church," he says, "was the only building left standing, but there had doubtless been a monastery attached to it, as some fragments of wall and blocks of granite seem to prove. From the dimensions of these relics of antiquity, we must suppose that, if St. Helena built them, the Emperor Constantine must have seconded her zeal by putting very large sums at her disposal... The church has been built so strong, that, with a portcullis at the entrance, and a few pieces of cannon on the walls, it might easily resist the attacks of the Arabs....Since the first destruction of the

About five leagues to the south of *Djebel Heredy*, the traveller arrives at

IKHMIM.

THIS place, the capital of the province of the same name, and one of the most ancient places in Egypt, is situated about a mile and a half from the river, on a tongue of land projecting from the eastern shore, and "shouldered up by the chain of the Mokattam mountains, which, bending round in this place, forms a deep and difficult pass." "Achmim,"* says Mr. Bruce, "is a very considerable place. It belonged once to an Arab prince of that name, who possessed it by a grant from the Grand Signior for a certain revenue, to be paid yearly. That family is now extinct, and another Arab prince rents it for his life-time from the Grand Signior, with all the country, except Girgé, from Siout to Luxor. The inhabitants of Achmim are of a very yellow, unhealthy appearance, probably owing to the bad air occasioned by a very dirty *calish* that passes through the town. There are likewise a great many trees, bushes, and gardens about the stagnant water, which increase the bad quality of the air. There is here a *hospice* of Franciscans, for the entertainment of the converts or persecuted Christians

convent, the monks had made their dwellings in the lateral gallery of the church, if dwellings they might be called, which were only wretched huts set up under those splendid porches: it was misery in the very palace of pride."—DENON, vol. ii. pp. 14—17.

* It is so written by Norden, Bruce, and Denon; by Capt. Light and Malte Brun, *Akmim* and *Akmin;* by Dr. Richardson and others, *Ikhmim*. The Coptic is said to be Kmim or Smin, to which the Greek Chemmis or Chemmo bears an obvious resemblance. The name of the Egyptian Pan or Priapus, however, was *Shmoon;* and the only way of accounting for the variation, is by supposing that the Copts have derived the present name from the Greeks.

in Nubia, when they can find them. They were low men, all Italians. These priests lived in great ease and safety, were much protected and favoured by the Arab prince, and their acting as physicians reconciled them to the people. They told me, there were about 800 Catholics in the town; but I believe the fifth part of that number would never have been found, even such Catholics as they are. The rest of them were Copts and Moors, but very few of the latter, so that the missionaries lived perfectly unmolested. There was a manufactory of coarse cotton cloth in the town, to a considerable extent; and a great quantity of poultry, esteemed the best in Egypt, was bred here, and sent down to Cairo. The reason is plain: the great export from Achmim is wheat; all the country about it is sown with that grain, and the crops are superior to any in Egypt. Thirty-two grains pulled from the ear, equalled forty-nine of the best Barbary wheat gathered in the same season; a prodigious disproportion, if it held throughout. The people here, wisely pursuing agriculture, so as to produce wheat in the greatest quantity, have date-trees only about their houses, and a few plantations of sugar-cane near their gardens. As soon as they have reaped their wheat, they sow for another crop, before the sun has drained the moisture from the ground. Great quantity of excellent fish is caught here, particularly a large one called the binny: I have seen them about four feet long, and a foot and a half broad. Achmim appears to be the Panopolis of the ancients, not only by its latitude, but also by an inscription of a very large triumphal arch, a few hundred yards south of the convent. It is built with marble, by the Emperor Nero, and dedicated ΠΑΝΙ ΘΕΩ. The columns that were in

front are broken and thrown away, and the arch itself is either sunk into the ground, or overturned on the side, with little separation of the several pieces." *

Abulfeda mentions a temple here, built of stones of astonishing size, which he ranks among the most celebrated ancient monuments: mere fragments are all that now remain. The "Monastery of St. Saviour, or the Martyrs," mentioned by Macrizi, a building almost coeval with the town, is still standing, on the side of the ancient canal: it belongs to the Copts. The town is also adorned with several mosques, and the Mohammedan population would seem lately to have increased very considerably, since Dr. Richardson estimates the total number of inhabitants at 10,000, of whom 300 may be Catholics, 1,200 Copts, and the rest Moslems. † Such calculations can only be considered, however, as uncertain conjectures; and the population itself as very fluctuating. The neighbouring mountains are full of grottoes, which have afforded, in succession, sepulchres for pagans, asylums for persecuted Christians, and retreats for fanatical anchorets. These, as well as the immediate environs of Ikhmim,

* Bruce, vol. ii. pp. 8—11.

† Vol. i. p. 181. According to another account, Ikhmim "has now about 4000 inhabitants, principally engaged in the manufacture of coarse woollens: many of them are Copts, and about *one half* Roman Catholics."—*Ency. Metrop.* This is obviously a misstatement. Mr. Jowett was told by the Coptic bishop, in 1819, that the number of Christians was "200 or 300, with six priests;" a singularly vague account. Copts, of course, were meant. The Catholics were stated to be from 250 to 270, and the total population of Ikhmim between 6 and 7000. The Latin convent, which is large and well built, was occupied by Padre Luigi, a Latin friar, and three Catholic Copt friars, two of whom were sick,—one, Mr. Jowett believes, bed-ridden.—*Christian Researches*, pp. 157—9. It was here that Nestorius died.

merit a more attentive investigation than they have hitherto received from European travellers, who are always impatiently hurrying onward to Thebes.*

Opposite to this town, on the western bank, is Menshieh (Moonshiet, Munshyet), supposed to be the ancient *Ptolemais Hermii*, of which no vestige, however, is to be observed, except the ruins of an old quay.† Norden describes it as a place of considerable trade, being the port at which all barks from Cairo, in ascending to the Cataracts, or in returning, stop to take in provisions. It is about half way. Every market-day, commodities are brought hither from all the neighbouring places, because they are constantly sure of a sale; the bazar is consequently well furnished, and articles are generally sold very cheap. This place is famous also for a sort of sweet-meat,‡ of which both Turks and Arabs are very fond. The town is ornamented with its mosque, and "very fine pigeon-houses." "We also see there," adds this Traveller, "a very large churchyard, where one may remark the different monuments with which they honour the memory of the dead. It owes this distinction to the height of its situation, which is the reason that they bring thither the dead of all the neighbouring places, that they may not be exposed to the annual inundation. The Christian Copts, as also the *De Propaganda* converts, have in this town, as likewise throughout the states of the emir of Achmim, very

* Denon was *told*, that at Ikhmim, there is a temple still to be seen, buried up to the very roof.

† Legh, p. 42.

‡ From this confection, called *neideh*, the town is sometimes called *Menshiyeh el Neideh*. Its proper name is *Menshiyeh Ikhmim*. Ptolemais, the capital of the Thinite nome, was at or near Syis, the Psoi of the Copts, and Ibsai of the Arabs. Menshieh is possibly corrupted from *Men*, port, and Shoi, Συις.

great privileges: they are not afraid here to strike a Mussulman." In the neighbourhood of Ikhmim, Capt. Light says, that he counted upwards of thirty villages in the plain on both sides of the river.

About fifteen miles to the S.E. of Menshieh, on the western bank, is the former capital of Upper Egypt, Djirjeh, which owes its name and origin to a monastery dedicated to the redoubtable St. George.* It was formerly the capital of a bey, as it is the seat of a Coptic bishop, and is a place of some trade and industry, standing in a fertile territory; but, as it contains no antiquities, the traveller passes it by with contempt. Denon says: "It is a modern town, containing nothing remarkable; it is as large as Minyeh and Melavi, but smaller than Siout, and less beautiful than either. The Nile runs by the walls, and is constantly washing away a part of them; and it would require a considerable expense to make here even an indifferent harbour for boats. The convent, built previously to the town, still exists; and we found in it European monks."

The Latin convent here is the most ancient of the four Roman Catholic establishments now existing in Upper Egypt: "the next is Ikhmim, the third Farshout, and the fourth Tahta. The most ancient of all was at Negade. In the time of the French invasion, all the papers belonging to these convents were destroyed, and they have now no documents to shew." † Padre Ledislao, the only resident at the time of Mr. Jowett's visit, had been here twelve years: he estimated the Catholics, men and women, at 250; the

* "It is written *Dijirja* in the Mamlouk Registers, the *Di* being the Coptic article *ti*."—*Ency. Metrop.* Is it not rather a contraction of *Deir Jirje?*

† Jowett, p. 155.

Copts at 500. "He took me," says Mr. J., "all over the convent, which is very large, consisting of three stories and a terrace of garden-pots, with a fine view of the Nile; shewing particularly well, how the river has approached Djirje, annually taking some of the bank down. The convent is built of baked bricks, and will stand long. The chapel has been neat, with three altars; but the Turks and the French, at different times, have pulled parts of the convent to pieces, dug in the walls, and destroyed the cupola of the chapel, (now supplied by mats,) under the idea of finding treasure. These convents are all under the Propaganda at Cairo, which is under that at Rome; they are therefore under the Austrian consul. *The Jesuits were under the French.* In going through the town, I passed a Coptic school of twelve boys; but they and their master were so dull, that I could not get them to perform their parts." *

The Nile at Djirjeh is very much confined by the eastern mountains, and winds so as to bring them into the rear of the town, producing a grand scene of water, buildings, and precipitous masses of rock. Of seven minarets, one is very lofty, and being well white-washed, adds to the general effect. Above Djirjeh is the province of Farshoot, where the greatest quantity of sugar is made. † Crocodiles now begin to be frequently seen.

A few miles to the S. of Djirjeh, and about six miles inland, is "*Arabat Matfooner*," or "*Abra Madfoun*," the ancient Abydos. Here, in 1818, Mr. W. J. Bankes had the good fortune to discover a large

* Jowett, pp. 155–7.

† Light, p. 48. The Levant is chiefly supplied from Egypt, and that for the use of the Seraglio at Constantinople, comes from Farshoot.

hieroglyphical tablet, which has proved to be a genealogical table of the immediate predecessors of Rameses the Great, the Sesostris of Herodotus; and M. Drovetti has since found a rich harvest by his excavations in the vicinity, carried on under the superintendence of Father Ledislao, a number of valuable articles having been found here, the greater part of which now adorn the Royal Museum at Turin. The temple in which the tablet was discovered, has, within the last twenty years, been covered with sand.* "Over part of the roof," says Sir F. Henniker, "I paced fifty-four long steps, on stones that have never yet been displaced, though there are signs of destruction at either end. This roof alone occupies nearly as much space as the neighbouring village. There are some small chambers, in which the colour of the painting is so well preserved, that doubts immediately arise as to the length of time that it has been done. The best works even of the Venetian school betray their age; but the colours here, which we are told were in existence two thousand years before the time of Titian, are at this moment as fresh as if they had not been laid on an hour. There are arched chambers 33 feet in length; the ceiling, and probably the sides, covered with hieroglyphics as carefully as we should paper a room; now nearly choked with sand. The stones of which this fabric is built, measure, in some instances, above 22 feet in length. The span of the arch is cut in a single stone. A portion is still visible. Part of the roof has tried to fall in, but is prevented by the sand. Here are also chambers innumerable: each individual part is of exquisite workmanship, but badly put together; great labour and irregularity. Perhaps the object most re-

* It is described in Hamilton's Ægyptiaca.

markable at this place, is a chamber, or set of chambers, in which the Egyptians have attempted to build an arch: it affords at once a proof of their intention and their inability. The span of the arch is cut in two stones, each of which bears an equal segment of the circle: these, placed together, would naturally have fallen; they are upheld by a pillar placed at the point of contact. It has been doubted," adds this gentleman, "whether the Egyptians were acquainted with the principle of the arch. That they were not, at the time of this building, is evident; and it may be presumed that they never were so; because they did not dislike arches, but have frequently cut them where sufficient space has been afforded by the live rock; and because, in every artificial roof, they have been obliged to put a prop to support each stone, and hence the number of pillars in the temples. If those who raised the Pyramids, and built Thebes, and elevated the obelisks of Lougsor, had been acquainted with the principle of the arch, they would have thrown bridges across the Nile, and have erected to Isis and Osiris, domes more magnificent than those of St. Peter's and St. Paul's." *

Abydos, according to Strabo, was the capital of the great Osymandyas, or Ismendes, who is supposed to have reigned 2276 B.C., and is one of the most famous

* Henniker, pp. 111. 12. (See also vol. i. p. 333). Sir F. Henniker reached "Arabat Matfooner" from "Baleainieh," (apparently the *Bellienc* of Norden, and the *Beliani* of Bruce,) crossing a narrow canal in proceeding northward. Baroness Minutoli "made an excursion on asses," from Djirjeh to Abra Madfoun: it cannot therefore be far distant. The ruined palace is said to be called *El birbé* (or *Kherbeh*). The *kalish* issues from the Nile a little to the N. of Bardis, a town with a mosque, and runs inland to several villages.—NORDEN, vol. ii. p. 36. A little to the N. of Baliene, on the west bank, is Abutig (*Abotis*), the see of a Coptic bishop.

heroes of Egyptian story. In the time of that geographer, however, it had already been reduced to a mere village. This edifice is supposed to be the *Memnonium*, or royal palace of Memnon.

The next place of any consideration is *Bhajoura*, situated about three miles inland, near the *kalish* of *Maharakka*. Mr. Jowett was informed that it contained, in 1819, between fifty and sixty Christian families, with five priests, and a *nunnery*, in which were four nuns, two who had never been married, and two widows. There is a small hamlet called *Sahel Bhajoura*, which forms its port on the Nile. A little further S., and "a good league inland," is Farshout,* a town with a mosque and a Latin convent, in the midst of a large tract of corn-land. Here there was stated to be about 150 Christians, men and women. The Nile is here divided by an island two or three miles in length, called *Djiziret Nejagheh*: it contains a village. On the eastern shore, at the village of *Attariff*, begin the mountains of *Djebel Monna*. About a league higher up, on the western bank, is the village of Hou (or How), built on the site of the ancient *Diospolis Parva*, of which there are said to be only some uninteresting vestiges.† It contains ten or twelve Christian families, who have a church and a priest. "Haw," says Denon, "is a fine military station: it possesses no remains of antiquity." At *Kasr-es-Saiad*, are "some stones of *Chænoboscium*," not worth seeing; but, a few leagues higher up, the traveller arrives at the magnificent ruins of the ancient Tentyra, situated about a mile and a half to the west of the modern village, which still bears the name of *Dendara*, in lat.

* In Coptic, *Phi-er-Siout*; situated in lat. 26° 3′ 30″. —Bruce.

† Supposed by Norden to be at Kau, and by Bruce, at Djirjeh.

26° 9′ N., long. 32° 41′ E. All round, on both sides of the river, is an extensive and well-cultivated plain: the mountains, retiring in the middle, and approaching the river above and below, give it the appearance of a beautiful circular basin, shaded by thick groves of *doum* and other palm-trees, as Juvenal describes it—

"*Qui vicina colunt umbrosæ Tentyra palmæ.*" *

As Dendera presents the first Egyptian temple which the traveller sees on ascending the Nile, as well as the most magnificent and perfect one, it claims a particular description, for which we shall avail ourselves of the pages of Dr. Richardson.

DENDERA.

THE scene of ruins is half an hour's ride from the river; they occupy an area more than a mile in length, about half a mile in breadth, and nearly two miles and a half in circumference. The ruined town has been built partly of burned, and partly of unburned brick, on mounds formed of the rubbish of previous habitations; and the remains of many small huts crowd the summit of the temple itself.†

* Sat. xv. v. 75. "Tentyra, the Τεντυρα or Τενσερα of the Greeks, was called in Egyptian *Ta-nosher*, the name of the she-vulture."—BRUCE, vol. ii. p. 13, *note*. The prominence given to the sacred vulture in the decorations of the temple, seems to sanction and explain this etymology. Was Koptos (Γυπτος) originally a translation of this word?

† The foundation of the great temple is upon a terrace nearly fifteen feet above the level of the neighbouring country; while similar terraces at Thebes are on a level with the surface of the Nile, above which they are supposed to have been once greatly elevated. From this circumstance, among others, its modern date has been inferred.

"The first thing," says Dr. Richardson, "that attracts the eye of the traveller on the edge of this black field of ruins, is a small square stone building with four columns; it has an unfinished appearance, and is without hieroglyphics. It is difficult to say for what purpose this edifice was intended. It looks like a porter's lodge, or habitation for the guardian of the precincts of the temple; and I should not have mentioned it at all, had it not been constructed of the same species of sand-stone with the temple itself; and as these must have been brought hither from a great distance and at a great expense, it is probable that this insignificant fabric was connected with it for religious purposes. Advancing from this for several hundred yards among the brick ruins, we came to an elegant gateway, or propylon, which is also of sand-stone, well hewn, and completely covered with sculpture and hieroglyphics, remarkably well cut. Immediately over the centre of the doorway is the beautiful Egyptian ornament, usually called the globe, with serpent and wings, emblematic of the glorious sun poised in the airy firmament of heaven, supported and directed in his course by the eternal wisdom of the Deity. To this succeed representations of Osiris, Isis, and their son Horus, with processions of priests and people advancing to pay their homage, and present their offerings on their knees. Passing under the gateway, we find the principal devices on each side of the passage to be the sceptre of Osiris, alternating with a figure representing the letter T, with a handle attached to it: it has been called the handled cross, and the key of the Nile, and honoured with other designations. I am disposed to consider it as the *sigma thau* mentioned in the Vulgate, in the ninth chapter of Ezekiel, and represented there as being the

sign of life and salvation to those who received it. Some of the female figures are so extremely well executed, that they do all but speak, and have a mildness of feature and expression that never was surpassed.

"Advancing about a hundred paces over the ruined brick huts, we arrived at the celebrated and beautiful temple of Dendera. This intervening space is called the *dromos*, or course. In some of the other temples, it is inclosed by a high wall on each side, joining the propylon to the temple, and lined with rows of columns covered in above, forming a delightful piazza for reposing in the shade. In this space were usually exhibited the most entertaining juggles of pagan idolatry. Even bull-fighting, as we learn from Strabo, was among the number. Here the divine and holy bull, attended by his grooming priests, was turned out to take his sacred walks, before the gaping spectators. The *dromos*, or area, in this temple, does not appear to have been completely enclosed. The propylon stands disjoined from the temple, rugged and unfinished at each end, as if sudden death or disaster had broken off the work, which future ages never resumed. The façade of the temple is rich and imposing, and carved with a vast profusion of sculptured ornaments; the door is lofty, the sides of which are perpendicular. On each side of it are three massy columns, capitalled with the head of Isis *quadrifrons;* they are partly received into the wall: the base is concealed by rubbish. The shaft consists of several stones, and the top is surmounted with the head of a female, coifed in a Romanized Egyptian head-dress, which passes over the forehead like a turban; it is loosely tied at the middle and over each eye, tightly bound at the temple, and then falls softly down on each side, like a curtain, from the tying. The face is neither Greek, Roman,

nor Egyptian, but an abominable mixture of the first and last. The top of the column spreads out into a moulding above it; and the space above the column, that in Greek buildings would be occupied with the triglyph over the top of the column, is here occupied with the front of an Egyptian temple, with perpendicular or Grecian walls, containing representations of people, some of them in masque, and others not, performing rites of devotion in honour of the goddess Isis, in the character of Diana. Among the ornaments on the frieze, are harps, altars, and Grecian temples, and people clapping their hands; and the whole of the subject has much the appearance of the festival held in honour of Diana at Bubastis, in which, Herodotus says, the women struck their tabors and harps, the men played on the flutes, and both clapped their hands and joined in chorus. The head inclosed in the niche, with the moon and crescent over it, the hawks' and ibis's heads among the votaries, all refer it to Diana, the queen of heaven, and not to any festival of Isis, in which the attendants used to flagellate themselves round a burning victim, and afterwards sit down to feast on the part of the sacrifice that had been saved from the fire. Down the sides, the frieze is filled with representations of Isis and Osiris, seated on thrones, with their sceptres in their hands, the one alternately taking precedence of the other, and presented with offerings accordingly. Over the front of the columns, and on the intercoluminary space upon the walls, the whole is covered with similar representations, with serpents, and globes, and hieroglyphics. On the cornice is a representation of the sun, under the appearance of a globe surmounted with serpents and wings, from which issue streams of light on the objects beneath, and

frequent repetitions of the hawk, the emblem under which that glorious luminary was worshipped. Above the cornice is an inscription in the Greek character, setting forth that the *pronaos* was consecrated to the goddess Aphrodite and the cotemplar deities, in the reign of Tiberius Cæsar. The inscription occupies a place that does not in any way appear to have been intended for it, and the engraving of the inscription appears to be a more recent work than the sculpture or hieroglyphics on the front of the temple; and if, after a minute inspection of it, I may be permitted to express my opinion, it is, that this temple was built in the time of the Greek sovereigns of Egypt, and repaired in the time of the Romans.

"Passing within the *pronaos*, the ornament of the globe with wings and serpents is continued along the middle of the ceiling, and alternates with the sacred vulture with outspread wings and a broad, feathered sceptre held by a ring in each foot. The vulture was queen of the air, sacred to Isis or Juno. There are twenty-one figures along the ceiling; they begin and end with this magnificent representation of the vulture, the guardian genius of the kings and heroes of Egypt. On each hand are three rows of columns, with three columns in each row, making in all eighteen columns, which occupy the body of the *pronaos*. The columns are of the same description with those in the front of the temple, each of them being surmounted with a head of Isis *quadrifrons*, and covered with hieroglyphics and large sculptured figures of the gods and goddesses receiving offerings from the priests, as on the outside of the temple. The interior of the wall is ornamented with the same subjects; so that, in whatever direction the eye of the spectator is turned, it is constantly met by the representation of

objects connected with the mythology and history of the country. The most interesting devices, however, are those portrayed upon the ceiling, which is divided into seven compartments by the six rows of columns already mentioned. The middle compartment has been described above as containing the representation of two of the most beautiful and interesting objects of Egyptian worship,—the winged globe, and the sacred vulture. The other compartments are equally filled with objects of their idolatrous devotion; so that the whole ceiling may be regarded as a pantheon, in which all the cotemplar deities and their attendants are portrayed, and which would form a most impressive and magnificent object of contemplation, were the continuity of the whole not broken into compartments by the rows of columns that are necessary for the support of the roof, so that the eye cannot view the whole assemblage at once, but must pass over it in detail.*

* For a minute description of the several compartments, we must refer the reader to Dr. Richardson's pages. In this strange assemblage of allegorical decorations, the French savans imagined they had detected a zodiac so ancient as to overturn the chronology of Scripture; their wild speculations occasioning so powerful a prepossession in favour of their extreme antiquity, as to lead them to overlook the very obvious proofs of the modern character of the whole edifice. "To me," says Dr. Richardson, "it appears, that, without the most unwarrantable supplements and the greatest distortion of interpretation, it cannot be considered as a zodiac at all. For first, the number of signs is incomplete; the advocates for the zodiacal interpretation acknowledge this;—there is no crab." And, after pointing out the various other discrepancies, the learned Traveller concludes by stating his decided opinion, that "the whole is a mythological exhibition of the most interesting objects in the Egyptian theology, without having any reference whatever to astronomy." The representation given of this pretended zodiac in the splendid work published at Paris, is pronounced to be extremely elegant and extremely incorrect, not in the least degree preserving the style

"Leaving the *pronaos*, we entered the temple, which we found very much choked up with sand and stones. The first apartment has three columns on each hand, all covered with sculpture and hieroglyphics, and surmounted at the top, like those already mentioned, with the head of Isis *quadrifrons*. The walls behind the columns are equally enriched: so that not a spot that the eye can rest on, but addresses to the mind a tale of interest and wonder. Though no man can read or unfold its precise meaning, yet each forms to himself some conjecture of the story, and is pleased with the constant exercise of his mind. Passing on, we entered another apartment, which has no columns, but the walls are decorated in the same manner; after which we moved into a third, which was equally so, and from which passages go off to small handsome side chambers, equally ornamented with figures, and stars, and hieroglyphics, and a sort of chain-work along the ceiling, which is blue. The passage to the right leads to an easy and handsome stair, by which to ascend to the top of the building. We continued our way, however, straight forward, and entered another chamber, in the centre of which stands the sanctuary, or holiest apartment; all of them rich in sculpture and hieroglyphics. Never did I see a greater field for thought and reflection, and never did I regret more the want of time than in visiting the temple of Dendera.

"Having finished our examination of the chambers below, we crawled through a passage that was much ob-

and character of the original, and containing several important variations. This "zodiac" has since been removed, "very skilfully indeed, but very unfortunately for the appearance of the temple, which was indisputably the best preserved of any in Egypt." It is now at Paris.

structed with sand and rubbish, and arrived at the stair formerly mentioned. The steps are thin and broad, and the ascent is remarkably easy, and nearly of the same angle of inclination as the passages in the Great Pyramid. On each side, the staircase is adorned with large sculptured figures of Osiris, Isis, priests, and sacred boats, arranged in procession, hieroglyphics, and other ornaments. No part is without its decorations. Every thing seems to speak and move around you, and is so different from what a person meets with in any part of Europe, that the mind is astonished, and feels as if absolutely introduced to beings of olden time, to converse with them, and to witness the ceremonies by which they delighted to honour their god. Wherever you look, there is food for the mind and the eye. Even the sill of the narrow window is covered with a succession of many lines formed into a number of small cones united into a large one; each lower line of cones entering within the one above it by its apex, and extending beyond it at its base, thus forming a large cone, the apex of which is in the small chink by which the light is admitted into the temple; and the base is spread over the sill, like the rays of light diverging from their entrance through the apartment into which they are admitted. This is the manner in which the light is generally represented as streaming from a luminous globe. Nothing can possibly exceed the artist's execution of the design. On arriving at the top of the stair which led out to the top of the temple, we found it covered with a number of ruined huts, as if it had been, not long ago, the site of a considerable village. We passed through them into an upper chamber of the temple, in which there is portrayed upon the ceiling an assemblage of mythological beings, resembling those in

the *pronaos* below; and though fewer in number and differently arranged, this exhibition has also been called a zodiac, and, from its form, the circular zodiac. The ceiling is encompassed with three broad circular lines, and it is only the central space that is occupied with this mythological table. It is represented as supported by the heads and outspread hands of four females, one from each corner of the room. The intermediate spaces, or those which are opposite to the two sides and two ends of the room, are occupied by two human figures with hawks' heads: they are turned face to face, and half kneeling, and with their arms and hands spread out above their heads, support the tablet; so that there are twelve persons supporting this mythological table. The whole of the apartments must have been lighted artificially, which, putting aside the swarms of bats with which they are now infested, is undoubtedly the reason why the interior of the temple is so dark and fuliginous, compared with the unsullied freshness that prevails on the walls.

"Having examined the interior of the building, we descended over the walls, which the immense accumulation of rubbish around their base enabled us to do without any difficulty; and proceeded to take a view of the exterior. The sculpture here is equally elegant and interesting with that within; the hieroglyphics are equally well cut; the drapery equally rich and profuse: the figures, however, are on a larger scale, and many of them perfectly unclothed. Isis, here, is attired in her most gorgeous apparel, with a tippet of the richest and most curious workmanship. She is generally accompanied by two attendants, one with a human, and the other with a hawk's head, and both of them with the sceptre of Osiris in their hands.

She is frequently represented with the head of a lion, and the sceptre of Osiris in her hand, receiving offerings and adoration. At other times, she is represented as affectionately nursing Horus, who, himself, in other compartments, is exhibited as receiving offerings in the same manner. Among the offerers to Horus, we observed that monstrous mis-shapen figure which authors have dignified with the appellation of the wife of Typhon, the evil genius. She is present on every temple, and generally in every assembly of the gods.

"The temple at Dendera is by far the finest in Egypt; the devices have more soul in them; and the execution is of the choicest description.....There is a small temple, or chapel, not far from the north end of this magnificent edifice, which seems also to have been devoted to the worship of Isis and Osiris, the deity with the human body and hawk's head. The walls and ceiling are profusely ornamented with representations of these deities, receiving homage and offerings from their respective votaries. The same long figure that forms the ceiling on the *pronaos*, is here represented on the ceiling as breathing her sacred inspiration over the head of Osiris; a practice of which there is a relic in Egypt at this very day. The dervish, having called upon the name of God in deep and hollow tones before making a fresh inspiration, by which to re-contaminate his lungs, breathes upon the face of the person upon whom he would confer his blessing; believing that the breath which comes from the lungs immediately after pronouncing the name of God, is fraught with the most gracious and salutary efficacy.

"One small temple still remains to be mentioned: it is on the right of the propylon by which we entered the temple, and would have formed part of that side

of the *dromos*, if such an enclosure had ever been completed. It is called by Strabo the *Typhonium*. The head of Typhon, a horrible-looking dwarf, forms the capitals of the columns; and the full-length figure of this god is frequently sculptured on the walls. He is of a broad, squat make, with a wrinkled face distorted into a horrid grin, looking like a man in an infernal mask. Before him stands the only person fit to be his wife, the hideous *cynocephalus* above-mentioned. Between them sits the puling Horus, or Harpocrates, seated on a full-blown lotus, with his fingers on his mouth, emblematic of silence. This groupe is repeated in several parts of the temple; but in no place did I see this Typhon, or his companion, offering violence to Horus, or themselves receiving offerings, as the objects of worship; on the contrary, they seemed to guard and cherish him, and he seemed as happy in their society as any where else. On the walls of an inner apartment, Harpocrates is seated on a lion-shaped couch, which is supported by four lions, and twelve of these *cynocephali*, or erect quadrupeds. He is nursed by Isis *leo*, and Isis *vacca*; on each side are numerous representations of women with children in their arms and on their knees, and Isis, with Horus at her breast. There is a niche at the end of the room, which has been garnished with a statue; this is now so battered down, that we found it impossible to refer it to any original. He would render a great service to the student of Egyptian antiquities, who would be at the expense and trouble of clearing away the rubbish from this temple, and of taking accurate drawings or casts of the whole, so that it could be seen in England, exactly as it is in Egypt. Wars and revolutions might then do their worst; the records of

ancient times would not perish with the precarious existence of this beautiful temple."*

Mr. Belzoni inferred from the superiority of the workmanship, that this temple was of the time of the

* Richardson, vol. i. pp. 185—220. "This temple, all grand and perfect as it is," remarks the Author of Scenes and Impressions, "as compared with those of Thebes, is evidently modern in its date. Here, there are none of those war-scenes depicted, which constitute such remarkable features in the sculptures on the propylæa, and even in the interior of those sacred edifices, and which so clearly refer to wars and triumphs, at a period when her monarchs were rich and secure at home, powerful and victorious abroad. But this beautiful ruin, (if ruin it may be called,) the first, or nearly so, which greets the curious traveller as he ascends the Nile, and calls forth his feelings of admiration in all their freshness, cannot have the same charm for those who visit it after a sojourn at Thebes. To one, however, who has just quitted a country where the priest still officiates, and the worshipper bows down, and prostrates himself in the temples of idolatry, who is familiar with the aspect, the habits and customs, the rites and ceremonies of the Hindoo, this temple is an object of no common interest; for here, the Indian soldier fancied that he recognised the very gods he worshipped, and with sadness and indignation complained to his officers, that the sanctuary of his god was neglected and profaned. He saw a square and massive building; a colossal head on the capitals of huge columns; on the walls, the serpent; the lingam in the priapus; the bull of Iswara in the form of Apis; Garuda in Arueris; Hanuman in the *round-headed* cynocephalus; a crown very similar to that of Siva on the head of Osiris; and in the swelling bosom of Isis, that of the goddess Parvati. While, on the staircase, the priests and the sacred ark must have reminded him, and strongly, of the Brahmins, and of the palanquin litter of his native country. Many, many forms he must have missed; many, too, have observed, to which he was an entire stranger. But enough he saw to awaken all the dearest and most sacred recollections of his distant land and the gods of his fathers; and for their honour and his own soothing, to believe all that he hoped and wished to be the truth." —*Scenes*, &c., pp. 117—19. Captain Light was informed by English officers who accompanied the Indian army in their march from Keenah to join the forces under Lord Hutchinson, that "the sepoys performed their devotions in these temples with all the ceremonies practised in India."—LIGHT, p. 113.

first Ptolemy; and the general style of the architecture bears little resemblance to any Roman works; but it appears to have undergone repairs and decorations at successive periods, down to the time of the Antonines. The hieroglyphics on the walls of the temple itself, are found to contain the names of Tiberius and Augustus; and the Greek inscription over the entrance to the pronaos, states it to have been erected by the inhabitants of the nome when Publius Avillius Flaccus was prefect of Egypt, about A.D. 34. Another Greek inscription on one of the propylons of the temple of Isis, bears date the thirty-first year of the reign of Augustus, A.D. 23. While Mr. Salt observed on different parts of these temples, the names of Trajan, Hadrian, and the Antonines.* That the Tentyrites were still a powerful community in the time of Juvenal, may be inferred from the manner in which the indignant satirist lashes their savage fanaticism. In a recent contest with their rivals, the people of Ombos, the victorious Tentyrites are represented as having carried off a prisoner, and devoured him upon the spot, under the influence of "religious hatred," and an ancient feud bequeathed from sire to son.† Such was the moral influence of the debasing

* Ency. Metrop. art. Egypt.

† Juv. Sat. xv.—

"Mæotis first did impious rites devise,
Of treating gods with human sacrifice.
But savage Egypt's cruelty exceeds
The Scythian shrine, where, though the captive bleeds,
Secure of burial when his life is fled,
The murdering knife's thrown by, the victim dead.
Among the rugged Cimbrians, or the race
Of Gauls, or fiercer Tartars, can you trace
An outrage of revenge like this, pursued
By an effeminate, scoundrel multitude,

idolatry which maintained itself here for more than a century after the Christian era, and which is only now tottering to its fall in British India! Can we wonder at the strong spell by which the pompous rites, and splendid architecture, and speaking sculpture of these temples enthralled the imaginations of the half-civilized heathen, when the sight of these beautiful but melancholy monuments of human infatuation can now beguile the Christian traveller into a forgetfulness of all the abominations which were practised in them, so as to allow of the feeling of regret at the ruin they exhibit?"

A little above Dendera, on the opposite shore of the Nile, is Khenneh* (Kenah, Kéné), a town of some consequence, as being the *entrepôt* of the commerce between Cairo and Djidda, where "the corn of Egypt and the gums of Arabia are still bartered against each other," and where the African *hajjis* and merchants assemble on their route to Mekka by way of Kosseir. The town is also remarkable for its potteries, called *bardaks*, made of a fine porous clay. The manu-

> Whose utmost daring is to cross the Nile
> In painted boats, to fright the crocodile?
> Can men, or more resenting gods invent,
> Or hell inflict, proportioned punishment
> On varlets, who could treat revenge and spite
> With such a feast as famine's self would fright?"

How striking a comment does the page of the heathen satirist supply on the declaration of St. Paul: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God."—1 Cor. x. 20.

* "From Djirjeh to Thebes, the Nile forms a great bend to the east. At the elbow nearest to the Red Sea, stands Kenneh, the ancient *Cænopolis* (new city)."—MALTE BRUN. "Kenah, perhaps the *Cani* of the Mamlouk Register, has now superseded Kift (Coptos) and Cûs, as the entrepôt for the Arabian and Indian commerce."—*Ency. Metrop.*

facturers here have the art of impregnating the vases with perfume, the odour of which is communicated to the water; and great quantities of these vessels are floated down the Nile on rafts entirely loaded with them.* This manufacture is probably of ancient origin, as vases of a similar kind are represented on many of the paintings and sculptures. The houses in this town are meanly built; the streets are narrow and dirty; and the bazars, containing only such goods and provisions as Asiatic travellers require on their passage, present a busy, but by no means gay or rich appearance. A certain degree of prosperity, however, is conferred by the trade connected with the caravan; and to a stranger, the motley population exhibits some novel and singular appearances. "We saw here," says one traveller, "a groupe of Moggrebins in their white woollen robes with the hood up. They only want the cord, as you view them from behind, to pass for the gloomy disciples of St. Bruno; but, when they turn, a dark eye flashes on you, and a swarthy complexion speaks of the great desert of Libya, which they have been weeks, or rather months, in traversing. In Khenneh are seen a great many Albanian soldiers,

* "They manufacture the like, but far better, at Arcot in the Carnatic."—*Scenes, &c.* p. 115. "Kenneh—this is the pottery of Egypt: the jars manufactured here, have the peculiar property of purifying water, and are so cheap and brittle, that they constitute the principal ingredient in an Arab village, whether as furniture or as the accommodation for pigeons, or as assisting in the formation of the walls themselves, as in the circus of Caracalla; and having served these three purposes, they tend to raise a Monte Testaccio all around. In form, they are quite as ugly as any antiques I ever saw: if they were only as useless and as expensive, we should see them in museums. A quantity of these jars bound together, the mouths downwards, does the duty of a raft: on this an Arab takes his station, and floats down the stream, retailing his conveyance as he goes, as is done with the firs on the Rhine."—HENNIKER, 122.

sitting cross-legged before the coffee-houses, or lounging slowly in the streets. In this place, too, are numbers of women (of the privileged caste of dancers), who go about openly with their faces uncovered. They are very plain, bad figures, and of a coarse, disgusting appearance." The manner in which they disfigure their faces, dying their cheeks orange, and their eyebrows black, is, to a European, very hideous and disgusting. They load themselves with ornaments of brass and silver, wearing round their arms and legs, solid rings, which they have the art to pass over the hand, besides smaller ones in their nostrils and on their toes, and round the neck, a great number of necklaces of Venetian glass beads of all colours; a custom common to all the women of Upper Egypt, Nubia, and the interior of Africa, where these glass beads are valued as highly as gold.* At Khenneh, may also be seen individuals of the Ababde tribe, with their immense natural wigs loaded with some pounds of mutton suet, and giving the head the appearance of being three times its actual size: they are the more vain of this ornament, as the unnecessary finery of dress is altogether dispensed with.

In Norden's time, this town was an inconsiderable place, containing only one mosque; and it had lost most of its commerce, owing to the insecure state of the road to Kosseir. "I had been told much," he says, "of the antiquities of this place, which engaged me to go thither; but I found nothing there; nor could the inhabitants give me any account of them." Keft, or Koft, the ancient Coptos (*Kebto*), is about six leagues further south, near an opening into a second

* Scenes, &c. p. 115. Minutoli's Recollections, p. 119. The latter writer thought their figure "had something delicate and graceful."

transverse valley. The first mention of this town in history is in the reign of the Ptolemies; it was in its greatest prosperity in the time of Strabo, A.D. 15—25; it had begun to decline at the beginning of the eleventh century, and was greatly reduced at the beginning of the fourteenth.* It is now "a wretched Arab village; but the ruins of three temples, an ancient Christian church, and the city walls, of brick, now inclosing mounds of rubbish," it is said, "give evidence of its former wealth and populousness, and indicate the different epochs at which it flourished." Mr. Carne, however, who visited the site of Coptos in 1818, speaks only of "large and confused heaps of rubbish," amid which are some remains of walls a few feet high, and fragments of pillars of fine granite. The corridor of a large mosque in the village is supported by lofty pillars, two or three of which are granite, and have been taken in pieces from the ruins of the ancient city. In a small building adjoining were several small reservoirs. But this gentleman does not appear to have investigated the scene of ruins very attentively.†

A short distance to the south is the town of Cûs, or

* See authorities in Ency. Metrop. Coptos became a great mart in consequence of a road, 257 miles in length, made by Ptolemy Philadelphus, across the desert, to the port of Berenice.—D'Anville, vol. ii. p. 160. Coptos is said to have been the town in which Isis heard of the death of her husband; and its name denotes, according to some, mourning; according to others, cutting off or bereavement. Some have supposed the name of the country to be derived from a city called Koptos or Kûbtos (see vol. i. p. 4); but, if so, there must have been a more ancient city of the same name.

† Letters from the East, vol. i. p. 145. "Some stones and broken pillars that once formed part of a Christian church, are now going hence to Siout, to join the remains of the heathen temple coming from Antinoe. Here are also some small chambers, very inferior in size and execution to the generality of Egyptian workmanship. The Arabs make use of them as stables and dust-holes."—Henniker, p. 123.

Kous, the *Apollinopolis Parva* of the Greeks, which, under the khalifs, became the most powerful city in the Said, the trade of Koft being transferred to this place. It was, in its turn, ruined by the calamities which desolated Egypt at the beginning of the fifteenth century. Bruce speaks of it, however, as still a large town; and it contained in 1819, 200 Christian families, who have a church; there is also a mosque, but no antiquities, except the gateway of an ancient temple, which is magnificent.* Caravans still assemble here, to cross the desert to Kosseir, which afterwards join those from Kenneh and Esneh. About three quarters of a mile to the east of Kous, a narrow pass leads into the same valley as that into which the route from Coptos passed. This soon branches out in several directions; one chain of ravines leading to Kosseir, and forming the present line of communication between Egypt and Arabia, while another conducts to the site of Berenice, the ancient emporium on the Red Sea, under the Ptolemies and the Fatimites.†

Nearly opposite to Kous, on the western side, (in lat. 25° 53′ 30″, according to Bruce,) is the town of

* "The only remnant of antiquity is a propylon, or rather the corona of it; for, till within six feet of the winged globe, it is choked up with rubbish. It is well worth the visit. The winged globe is perfect, gigantic, and within reach: the tower is equal to that of the great temple at Dendera. If ever there was a temple at this place proportionate to the gateway, how magnificent must it have been, and how overwhelming the destruction! Not a fragment of it is visible."—HENNIKER, p. 124.

† D'Anville, ii. p. 161. Bruce ii. p. 72. Ency. Metrop. Kous is stated (by Quatremere) to signify in Coptic, interment; and a native writer says, it was called so from its being the abode of those who had the care of the royal obsequies. It is called by the Egyptians *Kós-birbir*, and is remarkable for the number of scorpions and lizards by which it is infested.

Negade or Nekadi, supposed by D'Anville to be the site of *Maximianopolis*. Here was formerly the fourth settlement of the De Propaganda mission. Bruce describes it as "a small, neat village, covered with palm-trees, and mostly inhabited by Copts, none of whom the friars have yet converted, nor ever will, unless by small pensions which they give the poorest of them, to be decoy-ducks to the rest." * The present state of this town, in an ecclesiastical point of view, as well as some particulars relating to the neighbouring villages, may be learned from the account given in Mr. Jowett's journal.

"Being moored off Negade, at sun-rise, many Christians and four priests came and sat on the shore waiting for me. After making some inquiries, I set off to visit Mâllem Ibrahim. I was received by a great company. We sat in the open air at the end of a long passage: I sat at the right hand of the Mâllem, and the *Kumus* (a kind of archdeacon) and five priests on my left. As we sat all on the ground on one large mat, a great crowd of people thronged so close upon us, that it was suffocating. Above also, from the windows and the roof, several women were looking on, to get sight of the strangers; a degree of liberty which I never saw them indulge in any other place. I shewed my letter of introduction to the *Kumus*,† who kissed it both before and after reading it. He tells me, that, in Negade, there are two churches, one of them not yet finished, and in the mountains five more, but without people resident near them. All the Christians belonging to them

* Bruce, ii. p. 71. "A town which may pass for large, and which has some mosques."—NORDEN.

† Answering, apparently, to the Greek Ἡγούμενος, prior or president: it is the first ecclesiastical order after the bishops.

live in Negade, and go, on the Saturday evening, to their respective churches. Two-thirds of Negade are Christians; but he would not tell me the number. I should suppose that the town contains about 300 houses, which would be 200 Christian, and 100 Mohammedan families. The Mohammedans are chiefly sailors: the Christians till the ground. There seemed to be some pleasant spots near. He informed me, that eighteen priests live in the town.....I went to the school: the master was nearly blind, but was assisted by a young man. The crowd of followers was so great, that I was annoyed with dust, and stunned with their unruly riot. The priests and masters seemed to have no power to keep them quiet, either in the church or in the school. One exclaimed: 'The Copts are like bees, running after a stranger.' There are two other schools; but the crowd incommoded me so much, that I could not visit them. This circumstance is a sufficient proof of the predominance of Christians in this place. In a town where a few Turkish soldiers are garrisoned, the Copts would sooner have run into a corner, than make such a tumult as they did on every side at Negade. The church, and the new one building close to it, are both what would here pass for large churches, being about thirty feet square. They mentioned, that, formerly, there was a Latin church at Negade, but that it was destroyed, and that the Roman Catholic priests, unable to get a living, had gone to Cairo." *

* Jowett's Christian Researches, pp. 150—2. Mr. J. was afterwards informed at Kenneh, that there were once at Negade 2000 Christian families, but that they had been reduced by sickness to 500 or 600. This, he thinks, an exaggerated estimate of the present number. At Kenneh, he was told, there were 200 Christian families, but they have no church, and on festivals, go to Goos (Koos),

A little above Negade, is an island two or three miles in length, formerly called *Tabenna*, now *Djizireh Metera*, "where St. Pachomus built the first monastery of his congregation, the ruins of which are still to be seen." * But St. Pachomus, and St. Anthony, and "all their trumpery," are forgotten, as, in a few leagues further, the ruins of Thebes gradually disclose themselves in all their wonderful extent and mysterious grandeur. Denon tells us, in a well-rounded period, that, on making a sharp turn round the point of a projecting mountain, they discovered all at once the site of Thebes in its whole extent; and that, electrified with amazement at the magnificent spectacle, the whole French army, suddenly and with one accord, clapped their hands with delight, as if the end and object of their glorious toils was accomplished. Dr. Richardson assures us, that the ruins can scarcely be seen from the river; that no where does the traveller round the point of a mountain to come in sight of them; and that he must be near or among them, before he can discover any thing imposing or overwhelming in their appearance. The lively Frenchman might retort, "*Tant pis pour le fait.*" But there is no need of exaggeration in speaking of the wonders of Thebes.†

to attend their church there. At Koos, there are said to be also 200 Christian families, and five priests.

* Norden, ii. p. 42.

† Mr. Belzoni, in his second visit to Thebes, travelled by a forced march overland from Rairamoun to Thebes. Setting off at midnight, he reached Manfaloot the next evening, and Siout the following morning before daylight. At sun-rise he mounted again, and arrived at dark at Tahta. Here he rested four hours in the convent, and then starting afresh by moonlight, arrived in the night at Djirjeh. At one in the morning, he resumed his journey, and reached Furshoot at noon. Not finding beasts immediately, it was four o'clock before he again set off; he arrived at night at a village three leagues above Badjoura, where he rested two hours,

THEBES.

"In the broadest part of this section of the valley of the Nile, where the river, running from S.W. to N.E., has a width of 1300 feet, between *Gournah* (*Gornou*, *El Gourni*,) on the north, and *El Naharriyeh* on the south, the splendid remains of Thebes are spread over a large area occupied by nine distinct townships. These are, *El Akaliteh*, *Nacah*, *Abu Hamud*, *Koum-el-Bahirat*, *Medinet Abû*, to the west; *Gournah*, to the north; *El Oksor* (*Luxor*), close to the river's edge; and *Kafr Karnak* and *Medamud* on its eastern bank."* The most remarkable ruins are found at *Medinet Abû*, *Gournah*, and *Karnak*. In proceeding to describe this almost boundless field of ruins, it is difficult to know where to begin, or what guide to follow. Denon, whose questionable fidelity renders it necessary to receive his statements with caution, thus describes the general aspect of the scene. "The situation of this city is as fine as can well be imagined, and the immense extent of its ruins convinces the spectator that he has not magnified its size; for, the diameter of Egypt not being sufficient to contain it, its monuments rest upon the two chains of mountains which are contiguous, while its tombs

and reached Gheneh at three the next day. Having dined, he proceeded through Koft and Kous to Benoot, rested a couple of hours there at night, and reached Luxor the day following at noon. The whole journey occupied five days and a half, of which eleven hours only were passed in sleep or rest. This journey, through a tract destitute for the most part of the necessaries of life, must be considered as one of the most arduous adventures ever undertaken by a modern traveller.—See BELZONI, vol. i. pp. 225, 6.

* Ency. Metrop. "*Medinet Abû* (*i. e.* the town of the Father, probably the *Papé* of the Copts)" is in lat. 25° 43′ 30″ N., long. 32° 37′ E.

occupy the valleys towards the west, far off into the desert. Four large hamlets divide among them the remains of the ancient monuments of Thebes, while the river, by the sinuosity of its course, seems still proud of flowing among its ruins." "Very imperfect ideas," remarks Mr. Belzoni, "can be formed of the extensive ruins of Thebes, from the accounts of even the most skilful and accurate travellers. The most sublime conceptions that can be derived from the most magnificent specimens of our present architecture, would fall very far short of these ruins; for such is the difference, not only in magnitude, but in form, proportion, and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who, after a long conflict, had been all destroyed, leaving the ruins of their various temples as the only proofs of their existence. The temple at Luxor presents to the traveller at once one of the most splendid groupes of Egyptian grandeur. The extensive propylæon, with the two obelisks and colossal statues in front; the thick groupes of enormous columns; the variety of apartments, and the sanctuary it contains; the beautiful ornaments which adorn every part of the walls and columns; the battles on the propylæon; cause in the astonished traveller an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes, by the towering remains that project a great height above the wood of palm-trees, he will gradually enter that forest-like assemblage of ruins of temples, columns, obelisks, colossi, sphinxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description. On the west side of the Nile, still the traveller finds himself among wonders. The temples of Gour-

nou, Memnonium, and Medinet Abou, attest the extent of the great city on this side. The unrivalled colossal figures in the plain of Thebes, the number of tombs excavated in the rocks, those in the great valley of the kings, with their paintings, sculptures, mummies, sarcophagi, figures, &c., are all objects worthy of the admiration of the traveller." *

The most distinct and complete description of the ruins has been supplied by Dr. Richardson, whose notes were evidently taken on the spot, and who may fairly be considered as rivalling Maundrell himself in the accuracy of his details, as well as in the intelligence which guided his examination. We must therefore again avail ourselves of his services as cicerone, taking the necessary freedom of abridging some part of his elaborate account.

"In describing the ruins of Thebes, I shall begin at the village of Gornou, because it is nearest the river, and the first object which the traveller encounters in his tour through the ruins on the west side of the Nile, from which it is distant about a quarter of a mile. This village stands in a grove of palm-trees, where the cultivated soil joins the rocky flat, exactly at the spot where the road turns off on the right, to the tombs of the kings. It consists of a number of houses of unburned brick, generally small, but some of them much larger and of superior workmanship to the average of ruined houses in this country. At the time when we visited it, it was quite uninhabited. The natives had abandoned it, and retired to the caves in the adjoining rocky flat; because, from the low situation, and the filling up of the canals, the village is liable to be overflowed during

* Belzoni, vol. i. p. 59.

the time of the inundation. But when the river subsides, and the ground becomes dry, they quit their rocky tenements, and return to their mansions of clay, which are more conveniently situated for water, grazing, and agriculture. This village is generally called Gornou, which is the name of the district on the north side or end of the valley. This district now contains several separate small villages, of which this appears to have once been the principal, from its containing a ruined temple, though some of the others are larger. Both in Egypt and Nubia, the name of the district and the name of the principal village are generally the same. This village has also been called *Ebek;* but, on asking the name of the ruin from the Arab guide, who was a native of the place, he called it *Cassr-el-Gornou.* The ruined temple here has been very little mentioned by travellers. It is small indeed, when compared with the Memnonium and Medinat Habou; yet it is much larger than those of Northern Dair, Dair-el-Medinat, and Southern Dair, which are seldom omitted. It is so much dilapidated that it is difficult to make out the extent of it. The principal entry appears to have been from the south, where there is a row of eight columns running along the front of the wall. The height is about five diameters, and both shafts and capitals are reeded. Over the door is the usual ornament of the globe, with serpent and wings. From the passage we entered a chamber, from each side of which passages go off into other chambers or courts. Some of these are small, and so much filled up with rubbish, that it is almost impossible to enter them. They are also distributed in a different manner from what chambers usually are in the interior of the temples. Hence, this building has by some travellers been called a

palace; but it is ornamented with sculpture and hieroglyphics in the same manner as the other temples; and, from the frequent occurrence of the ram's head upon the wall, both among the sculptures and the hieroglyphics, it would appear that Jupiter Ammon was the principal object of worship in this, as well as in the great temples. Emblems frequent on other temples are also here met with: as sphinxes with the globe over their heads, and Osiris with a scourge and crook in the one hand, and a hatchet in the other. The figures are remarkably well cut, but it is difficult to trace any thing like a continued story in the sculpture, on account of the wall being so much dilapidated. There are no remains of stone houses in any of the towns which have been great and celebrated as seats of trade and opulence, and even of royalty; and I hardly think it would be presuming too much, to infer that stone houses were very sparingly used by the ancient Egyptians.

"Proceeding west from the temple of Gornou along the edge of the rocky flat, for about three quarters of a mile, where it turns in a southerly direction, we came to a broad avenue that has been formed along its surface for nearly an equal distance, straight up to the precipitous front of the rock. This beautiful avenue is exactly opposite to the grand propylon of the great temple at Carnac, and has been lined with a row of sphinxes of quartzy sand-stone, highly crystallised, and, to judge from the remaining fragments, they must have been of the finest workmanship. Here we also find many fragments of gigantic statues, the produce of the same quarry. Advancing along this avenue, over the rocky flat, which is every where strewed with the mouldering remains of brick huts, and immense high ruins, like caravansaries, of the

same material, which the natives call Christian convents,—we came, in about three quarters of a mile, to the precipitous front of the rock, where are the remains both of an ancient temple and a modern building. It must have formed a splendid termination to the avenue above mentioned, and is exactly opposite to the temple of Carnac; it is called Northern Dair. The high mounds of rubbish, and the masses of stone and polished granite, that lie scattered about, indicate the extent and splendour of the building; as the few shattered portions of the walls that still remain, testify the barbarian violence with which it has been overturned. There are several chambers; but they are small, filled up with stones, and close in upon the perpendicular front of the rock, in which is a doorway cased with polished granite, leading into several excavated chambers, which, without a great deal of labour to clear away the obstructing rubbish, it is impossible to examine. Several of the chambers on the outside of the rock, have also the posts and lentils of the door of polished granite. There is one beautiful upright table of the same material, about twelve feet high and five feet broad, covered with sculpture and hieroglyphics; and a superb granite gateway, wrought in the same manner, on which the hawk frequently occurs among the sculptures, but there is no human figure. Attached to the ruin on the south side, there is a large stone vault in the form of an arch, without being constructed on the principle. The stones on the outside of the wall are built in line; but each successive course projects further into the interior of the building than the one below it, and the corners of the stones are rounded away, so as to give it the vaulted form. The stones in the uppermost course on each side are shorter, on which account

they are not in a perpendicular line with those on the outside. They are applied to each other by broad surfaces with a small quantity of cement between them, and are rounded and smoothed on the inside like the others. This is not constructed on the principle of the arch; but if any accident were to make the two uppermost stones fall in, so as to support themselves by lateral pressure, it would give both the key-stone and the principle of the arch. I do not considerthis vault as coeval with the ancient ruins among which it exists, but with that part of the building which was constructed by more modern architects, probably the Christians. The whole has been covered with unburnt brick, with a view to keeping out the heat. I observed the same form of the rounded arch without the principle, in the temples of Girgenti in Sicily. If there be any passage from the plain of Thebes through the mountain into the valley of *Beban-el-Melook*, and communicating with all the tombs in the rock, this, in my opinion, is the proper place to commence the examination in search of it. No place was more likely, from which to form a private passage, to enter the tombs of the great, than a temple situated close upon the rock on the other side. The passage from the tomb lately discovered by Mr. Belzoni, has been traced already half way through the mountain, running in this direction; and it would be difficult to assign any reason why the shaft of that tomb should descend so much, and by so many flights of steps, were it not to attain the low level of the plain on the other side. This ruin at Northern Dair has been but little mentioned by travellers, but it is one of the most ancient in the Thebaid.

"Having retraced our steps along the ancient avenue to the edge of the rocky flat, we turned south-

ward, and in a few minutes reached the MEMNONIUM. On our way thither, we passed many ruined huts, and many immense piles of unburnt brick, exactly like those square piles that are erected for being burned. I am disposed to think that they were only kept there till wanted for building. The term *Memnonium* is used by Strabo to designate that part of ancient Thebes which lies on the west side of the river. The French *savans*, without any sufficient reason, have restricted it to the magnificent ruin which we are proceeding to describe. This beautiful relic of antiquity looks to the east, and is fronted with a stupendous propylon, of which 234 feet in length are still remaining. The propylon stands on the edge of the arable soil; but the area for the *dromos* behind it, is floored with the solid rock, on which the rest of the temple is erected. Great part of the eastern wall has fallen down, and both ends are greatly dilapidated. Every stone in the propylon appears to have been shaken and loosened, as if from the concussion of an earthquake; for no human violence seems adequate to produce such an effect in so immense a mass. A stair leads from each end to the top of the propylon, from which passages go off into a number of chambers; but they are so broken and filled up, as hardly to admit of examination. No devices can be obtained from the eastern wall, and very little from the doorway. The sculpture on the west end of the latter, presents merely the figure of a hero with the globe and serpent over his head. In his right hand, he holds the lotus-headed sceptre, and the sacred *Tau* in his left; his standard is reared beside him on his right, and the bird of victory is hovering over it. Here, the tale of the sculpture breaks off; the work on this side of the passage has not been completed, and the ravages of desolation

prevent us from reading the other side, which has fallen down. The western side of the propylon has also suffered much, but still contains some specimens of the art of sculpture not unworthy of attention. Round the door is a scene of repose: the figures are seated, and hold sceptres and sacred *Taus* in their hands, with offerings before them. Passing over to the right, the eye is immediately caught by the appearance of a gigantic hero in a war chariot. His head is crowned with the globe and serpents; the sacred bird hovers above, but only the wings remain; the tyings of his cap stream out behind; he stands in a determined attitude, his bow bent, and the shaft ready to fly; there is no charioteer,—the reins are tied round his waist; and he is rushing into the midst of his falling and flying foes. The havoc of his arrows is seen in the heaps of wounded and slain.* The combatants on the side of the conqueror are dressed in short kirtles like the ancient Egyptians; and many of them are entirely naked. Those on the side of the vanquished are habited in a long and pretty close-fitting robe to their ankles. They are armed indiscriminately

* The Author of "Scenes and Impressions" thus describes this curious piece of ancient sculpture. "It is rudely cut in on the close-joined stones, and, though roughly executed, full of fire. The hero (as compared with the rest of the figures) is of a giant size; he stands erect in his chariot, his horses on their speed,—a high, cloud-pawing gallop; his arrow drawn to the head; the reins fastened round his unmoved loins: you have the flight of the vanquished, the headlong fallings of the horse and the chariot; you have the hurrying crowd of the soldiers on foot; a river; drownings; the succouring of warriors on the opposite bank; and, in a compartment beyond, you have a walled town; a storm, the assailants climbing ladders; the defenders on the parapet; the upheld shield; the down-thrust pike;—a sad, but yet a stirring picture, bringing to your mind many a historic scene alike memorable and melancholy."—p. 95.

with square shields rounded at the top, and carry swords or clubs, or an instrument resembling the reaping-sickle now in use, which they seem to have employed as a hook to bring their antagonist within their grasp, when seizing him by the hair, they plunged their dagger into his breast. The chief of the fugitive party is fleeing in his chariot before the conqueror. His greater distance and diminished power are represented by his inferior size, as well as that of his chariot and horses. His shield-bearer is struck with an arrow in his back, and is turning round as if to ward off a second attack. His companion in the chariot, who appears to have been in the act of fitting an arrow to his bow, alarmed at the disaster, looks round towards the victorious hero with a countenance strongly expressive of rage and apprehension; evincing a higher state of the art than we find exhibited in any of the tombs, and which we could hardly conceive to have existed at so early a period in the history of the art of sculpture as that in which this is believed to have been executed. There is a fortress in the rear of the fleeing army, with a ladder applied to the wall, on which the assailants are mounting; while the besieged are pushing them off and throwing down stones upon them. In the compartment above this, the fort seems to be in possession of the assailants, who are aiming their darts at those below, to make them surrender. Some of them are represented hanging over the wall, wishing to drop and make their escape, but, perceiving they must fall into the midst of their enemies at the bottom, they are afraid to let go their hold. The horror of their situation is admirably depicted. In the highest tower, a number of soldiers are raising up their hands in joyous acclamation at their success. Beside them is an instrument like a

catapulta, containing a number of arrows undischarged: with this, our view of the combat is terminated. The wall (beyond) is rough, and projects beyond the line, as if it had never been sculptured. Below the principal hero already described, are two others of smaller size and apparently younger, who are also mounted in their war-chariots, with the globe over their heads, and the sacred bird hovering above. This sculpture also terminates at the projecting unfinished wall above mentioned.

"Passing northward from the gateway, along the same front of the propylon, the representation of a captured town meets our view, exhibiting all the dreadful acts of riot and outrage that too frequently characterize this hideous method of glutting the vengeance of a savage conqueror, by giving up a town to be sacked. Towards the middle of the piece, the principal hero is seen on a throne, which is surrounded with the flowering lotus, the sacred plant of the Egyptians. The tyings of his head-dress flow down upon his shoulders. In his left hand he holds a sceptre, and with his right points to a procession below. Two banners are erected behind him. Near this great personage, another warrior seems as if just alighted from his chariot: his horses are held by three attendants,—a long tablet of hieroglyphics runs along their backs. This figure may be intended to represent the chief of the adverse party: he stands with a submissive and disconsolate air, and seems solicitous to attract the attention of the throned personage, who is entirely occupied with a procession of individuals advancing towards him, each with a roll in his hand. On the upper part of the wall are represented some smart skirmishings about a round tower, which is totally abandoned; or rather, it appears to have been left

unfinished. In different places, over the town and round about it, prisoners with their hands tied over their heads, are undergoing flagellation, or are led on with ropes about their necks, or their hands tied in the same posture; while their brutal conquerors are pulling their beards, beating them with clubs, and treating them with every species of indignity. Others of the victors are solely intent upon plunder, and laying their spoil upon beasts of burden. Several rows of hieroglyphics intervene, after which the sculpture again commences; but the wall is so shattered and bedaubed with mud, that it was impossible to understand it.

"There are fifty-six paces between the propylon and the front of the temple. This space was probably inclosed with a high wall at each end, and formed the *dromos;* but no traces of the walls exist, except the rough marks of their junction with the propylon. This space is now the public road between Gornou and Medinat Habou. The only remains of antiquity which it contains, are the pedestal and fragments of a most magnificent statue of large-grained granite, a little in advance of the front wall of the temple.....This is by far the finest relic of art which the place contains. By some travellers, it has been supposed to be the statue of Osymandyas; by others, that of Memnon; and by many, these two illustrious individuals have been regarded as one and the same person.* Hero-

* "The building called by the French the tomb of Osymandyas, bears also the name of Memnon; and it is remarked by Strabo, that Memnon and Ismendes may probably have been the same person. The name is also found in the grottoes at Byban-el-Molouk, on some statues representing Osiris, and in some inscriptions at Ombos, as well as on a seal of Denon."—*Sup. to Ency. Brit.* art. *Egypt.* Memnon, apparently derived from *Mai-Amon* or *Miamun*, Beloved of Ammon, may have been the title of several monarchs. In like manner, Ismendes or Smendes, which is supposed to signify the son of Mendes, appears to have been a title

dotus does not mention the name of either of those heroes as connected with Thebes, nor indeed the name of Osymandyas at all; and if Strabo, Pausanias, and Juvenal are to be heard on the subject, their description of the statue of Memnon cannot apply to the one under consideration, which has been entirely thrown off the pedestal, and broken into a thousand pieces by the fall. It is about 26 feet broad between the shoulders, 54 feet round the chest, and 13 feet 5 inches from the shoulder to the elbow.* The whole face has been completely marred by the hammer, the nose, eyes, and ears being entirely broken off; not a feature remains. The flaps of the head-dress fall down upon the breast on each side: that on the right has suffered much from violence; that on the left is more entire, and has been curiously and elegantly wrought. There are tablets of well-cut hieroglyphics down the back and on each arm, which serve to identify this enormous statue with the hero whose achievements are sculptured along the wall. The pedestal, true to its charge, has also been rent by the fall of the statue; and stone wedges have been driven into it in several places, with a view to detach the splintered fragments: the sides of it are adorned with hieroglyphics, but they are almost entirely covered with the sand collected round the base. As this statue is

borne by more than one sovereign; although it is not likely that both these should have been appellatives of the same individual. The Memnon of the Greeks was, however, a different person from this Osymandyas, whose name M. Champollion supposes to be the *Mandou-ei* (*Chéri de Mendou*) of the inscriptions, and whose reign he places 2272 B.C.—*Seconde Lettre à M. le Duc de Blacas*, pp. 16, 141. See note at p. 107.

* "The colossus is unfortunately broken in pieces, but every fragment of it still excites admiration; the head and shoulders are 20 feet long, and the breadth of the chest is 22 feet; the little toe of the foot is three feet long."—HENNIKER, p. 128.

quite pre-eminent and alone, (the statues in the other temples being generally in pairs of nearly equal magnitude,) this temple was most probably the tomb of the hero whom it represents; and in my opinion, that hero was Osymandyas.

"The front wall of the temple is greatly dilapidated, and what remains of it does not indicate that imposing grandeur and profusion of ornament that generally characterise the façade of an Egyptian temple. Passing round, however, to the inside of the wall, (for it is impossible to enter by the doorway, which has been thrown down,) the walls are seen adorned in the usual manner, and the eye meets the horrors of another battle scene equally terrible with that on the propylon. The hero in his chariot, which has the figure of a lion rampant sculptured on its side, is dressed in robes chequered with red and pale blue; his bow is bent; the reins are tied round his waist; and he is driving furiously over the body of a hero who has been laid prostrate by an arrow. Panic-struck, his enemies are fleeing before him; men and horses in wild disorder are plunging into the river, and having swum across, are helped out by their friends who are assembled in crowds on the opposite bank.* A horse is wounded in the shoulder, and, writhing with pain, advances his leg, and tries to rub out the dart with his nose: his rider lies before him, shot through the breast. The object of contest is a round tower on an eminence in the bend of the river,

* It is to this sculpture, apparently, that the Author of "Scenes and Impressions" refers, when he says: "Here, there is a very curious incident portrayed, which one of my companions pointed out to me; a groupe recovering a drowned person, who is held with his head downwards, his hair falling as wet hair does: and on his stomach, one of the attendants is pressing with an open flat hand, as is our custom to this day."

the characteristics of which are not to be found in any situation in the Nile between Rosetta and the Second Cataract. Here the wall is destroyed, and prevents us from pursuing the story any further. On a higher compartment, numbers of individuals are advancing with offerings towards a great personage seated in the middle; near to whom a female is grasping the stem of a lotus, which she is endeavouring to cut with a hook. Above this is the sacred bull, with the globe and crescent over head; a person goes before, pouring out libations from a vase, and another comes up behind, bearing offerings. The rest of the wall is greatly injured, and covered with mud.

"The columns in front of the wall, forming the piazza, are adorned in the usual fashion, with representations of heroes and deities,—Isis, Osiris, Mendes, the hawk-headed and dog-headed deities, holding sceptres, and receiving offerings of lotus-flowers and goblets, with numerous tablets of hieroglyphics. That on the right shoulder of the large broken statue occurs frequently, and is *nearly* the same with that of the heroic personage whose achievements are sculptured along the wall. He is seated on a throne; his face, limbs, and chair are painted blue, like the figure of Osiris on the tombs. The front of these columns is formed into statues, representing Osiris with his hands crossed over his breast, holding the crook and scourge; the lower limbs closed up in the shape of a mummy, a row of hieroglyphics passing down the front. Four of these statues are still remaining on the east side of the *pronaos:* they consist of seven stones each, and are about twenty-two feet high. Facing these, at the distance of thirty-four paces, are four other columns, exactly similar. In all of them, the greater part of the head is wanting; the lower

part of the face and beard alone remain. There have been four on each side of the door of the *pronaos*, fronting an equal number on the opposite side of the court, that is, sixteen in all; while the northern and southern sides of the area have been bounded by two rows of columns, forming, with the sixteen Osiris columns, a magnificent piazza all round the court. Only two of these columns now remain on the northern side, and three on the southern: they are reeded at the base and at the top, and are twelve feet in diameter, standing upon the solid rock, which is strewed over with a slight covering of sand. In the rear of the eastern row of these statues, there are fragments of many statues of black granite. One of them has the head punched off, which is much injured by the fall: the nose is broken, but the ears are entire, the eyes open, but not perforated; and the whole expression of the countenance is remarkably placid and benign, such as is not to be seen in the statuary of any other country. On the back of one of the statues, besides the hieroglyphics, there is sculptured the figure of a man, with the right hand extended, and a staff in the left. These are on the north side; but the row of statues appears to have been continued through the whole breadth of the temple, for, on the south side, there are also many fragments of statues. Here we see the remains of the body and pedestal of that noble head which is now in the British Museum, under the unwarrantable and gratuitous appellation of the Young Memnon. On each side of the pedestal is represented the elegant device of two men tying the lotus round what has been called the stalk of a table, but which appears to me to resemble the instrument which the Roman augurs called *ligula*, with which they examined the entrails of the victims.

This device is also exhibited on the pedestal of the statue which is generally considered to be the real statue of Memnon, and on that of his ancient companion. The device is by no means rare, as we have seen it on the monolithic niches at Deboode and Philæ, and many other places. This misnamed statue is about twenty-two feet high.

"Advancing about eight or ten paces from these venerable fragments, we come to another wall, which, on the east side, is covered with representations of Osiris, Mendes, the sacred bull, crowned hawks, hawk-headed deities, processions of priests, and people on their knees presenting offerings. On the other side, we are again presented with a battle scene, which has many circumstances in common with those already described: the hero is the same, and the object of attack is a fortified tower, as in the others.

"Between this ruined wall and the next, is an area thirty-five paces in length, which is filled up with a stupendous colonnade of eight rows of columns, six in each row, twenty-eight of which are still remaining, covered with sculptured figures and hieroglyphics. The two middle rows are higher and larger than the others, and have fine spreading capitals, resembling lotus-leaves. The ceiling consists of large flat stones, ornamented with the sacred bird and tablets of hieroglyphics. The further wall is equally ornamented with sculpture and hieroglyphics, with processions and representations of Osiris and Isis: the latter holds in her hand a graduated staff, which rests on a crocodile, which rests on a globe. This wall is ornamented, on the other side, with processions of sacred boats and offerings to the several deities. Here, we find another colonnade of twenty columns, two in a row. The ceiling is ornamented with stars and boats, a figure of Nephthe, and two crocodiles. The next

wall is ten paces distant; and here, among other allegorical devices, we perceive portrayed, the hero of the contests, seated on a throne, beneath a wide-spreading tree, his head adorned with the *tutulus*, surmounted with serpents and feathers, and a square, plaited beard beneath his chin: his left hand is folded across his breast, and holds the sceptre up to his shoulder; in his right, he grasps the sacred *Tau*, which rests on his knee. Numbers of men are performing genuflexions before him, and grasping his throne with their hands. Before them stands the great goddess Isis, with a pen in her hand, which she is about to withdraw from the last letter of a hieroglyphic inscription on the cordate fruit of a tree, apparently the Thebaic palm. Behind her, an ibis-headed deity (Thoth?) has just completed another tablet of hieroglyphics on another fruit of the same kind; and behind the hero, Horus has just concluded the same operation. On examining these tablets, they are found to be the same that accompany the hero through all the battles. Among the animals sculptured upon this wall, we observed the cameleopard standing over water, with an eye above him and a sword behind him. Beyond this, there had been another chamber with another colonnade, of which only four columns now remain. This side of the wall is also extremely interesting for its sculptures and hieroglyphics. In one place, a deity is exhibited in the dress of a mummy, his arms crossed, and his hands holding the sceptre of Osiris, bound round with the lotus; a square tablet, of curious workmanship, like a breast-plate, is suspended by a chain round his neck. Before him is an offering, consisting of three antelopes and other ingredients; a priest stands with a censer in his hand, and another is pouring a libation

from a vase shaped like the sacred *Tau*, upon the lotus flowers, over which the incense is burning. The other wall that bounded this chamber, is entirely destroyed.

" We have now passed completely through this noble and most interesting ruin, of which only a skeleton remains. It has been about 200 feet wide, and 600 feet long. It contained six courts and chambers, passing from side to side of the temple, which were ornamented with about 160 columns, thirty feet high: all the side walls have been broken down, and the materials carried away. A few fragments of the party-walls that separated the apartments, forty-eight columns of all these stately colonnades, and a mass of the propylon, testify to the spectator what a noble edifice and what specimens of art once adorned this memorable spot, and send him away sorrowing for what it is now.

" The area round the temple is bounded by numbers of small niches, like seats, in a wall of sun-dried brick. On the west side, many of them are quite entire, and some of them have been used as sepulchres, which does not appear to have been their original intention. On the north and south, the greater part of them are destroyed; but behind them all around, we have a display of the most curious brick ruins in Thebes. They consist of a number of long parallel vaults adjoining each other; these are built of unburnt brick upon the solid rock, and are rounded in the top, in a regular masonic arch. The rows of brick forming the arches are double, and, in some cases, triple, all laid in the form of the arch; so that it may be said, that there are two or three arches, the one surmounting the other, as if to give greater security to the whole. Those on the west, or at the end of the

temple, run from north to south; they are quite touching each other, as if a common side wall served every two of them at the base, but each is arched in separately for itself. They are about ten feet wide. The remains of fourteen of them by the side of each other are still visible, running in this direction. Taking them continuously from end to end, they are between six and eight hundred feet long. Those on the sides of the temple, run from east to west; on the north side, they are ten in number, and on the south, eight; continuing thus to run from east to west for about half the length of the temple on each side, when they again open from north to south. The whole space has been surrounded with a brick wall, and there are no traces of any houses within its precincts, unless these long dark tunnels are to be considered as such. I cannot pretend to state the purpose for which these labyrinthine tunnels or vaults were constructed. They resemble extremely the shafts or corridors cut in the rock, which have been called the tombs of the kings; but they have no chambers like them. At present, some of them are open throughout the whole of their length, and are lighted by the apertures which the lapse of time and the encroachments of human violence have made in the roof. But under foot, they are half filled up with earth and rubbish, which in many places have been heaped over dead bodies that have been deposited here at different times. If these dismal contents were cleared away, and the tunnel laid open from end to end, the purpose for which they were constructed might become apparent. There is nothing like them in any other part of Thebes, or of Egypt, excepting the excavations in the rock of Beban-el-Melook; and if these were admitted to be the habitations of the kings of the

Troglodítæ, the others might be regarded as the mansions of their principal subjects, or as the first dwellings which the inhabitants constructed for their abode, after leaving their gloomy caverns in the rock, the arches being made double or treble in order to exclude more effectually the heat of the sun; but these structures are modern.

"We now proceeded southward along the edge of the rocky flat. Almost immediately after leaving the temple, we passed on our left many fragments of statues of highly-crystallized quartzy sandstone, which marked the site of an ancient edifice, whose substructions are now lying buried under the earth which the successive inundations of the Nile have accumulated over them. This was probably the predecessor of the temple which we have just described. On the right, a little further on, we came to three sides of a large square cut in the rock, and fronting the east. It is perforated with many doors on each side, that lead into as many houses or tombs of the ancient inhabitants of the soil. Proceeding a little further in the same direction, we came opposite to two ancient statues standing on our left, considerably advanced in the cultivated plain. When we visited this field in November, they were inaccessible from the depth of the water in the canal that runs all the way round the plain in front of the rock, and which was probably formed for bringing water to the vicinity of the village, whether below or above ground in this rocky eminence. The water had not yet disappeared from its ancient bed, but had subsided sufficiently to leave the road to the statues easily practicable. Rejoiced at the sight, we turned immediately from our route, and having passed the canal, held our way over a circular heap of ruins; then along an avenue strewed with

fragments of broken statues, bounded by a field of flowery addess on each hand; and in about five minutes reached the base of these noble and ancient monuments. We approached them with a heartfelt pleasure and veneration, feeling that, in being there, we had accomplished an object worthy of our toil; and regarding the moment that brought us to the foot of Memnon, as one of the most gratifying in the whole course of our Egyptian tour. Standing by its side, with our hands upon the pedestal, and looking up to the disintegrated frame of this monumental colossus, which for ages had been the wonder of the world, the theme of the philosopher, the poet, and the historian; every scar on its surface deepened our interest in its fate. Our enthusiasm became more intense as we continued to look on, and we felt for the stony Memnon, almost as we should have done for Memnon himself. Our joy would have been complete, if history could have told us the tale of this eventful plain, since the time that the statue of Memnon became an occupant of the soil. These two statues are nearly equal in size, about 52 feet high, and 40 feet asunder. The throne on which they rest is 30 feet long, eighteen feet broad, and between 7 and 8 feet high. They look to the east, are on a line with each other, and apparently directly opposite to the temple of Luxor. If there be any difference in size, the one on the south is the smaller of the two: it appears to be of one entire stone. The face, arms, and front of the body are greatly disintegrated, from the effects of human violence. Not a lineament of the countenance remains. The back, seat, and pedestal are entire. The head-dress is beautifully wrought, as are also the shoulders, which remain uninjured. The massy hair projects from behind the ears, like that of the Sphinx. There

is a row of hieroglyphics down the back, but no inscription or hieroglyphics on the pedestal. The sides of the throne are highly ornamented, with the elegant device of two bearded figures tying the stem of the flexible lotus round the *ligula*. The statue is in a sitting posture, the hands resting on the knees. Outside of each leg is a small statue, with a spiked crown on its head, and the arms hanging down by its side. Between the feet is another small statue, that reaches nearly to the calf of the leg. The northernmost of the two statues, which appears to be that of the vocal Memnon, is in the same posture, with a similar figure between the feet, and on each side of the legs. It has been broken above the haunches, which was reported to Strabo to have been the effect of an earthquake. In his time, the head, with the disrupted half of the statue, was lying on the ground. The other half was sitting in its original position, which it still retains. The part that had been broken off has been carried away. The remaining part has now another, though I believe few will think it a better, half, built upon it, in regular courses of common cut sandstone. Four courses form the body and part of the neck, and one forms the head and the remaining part of the neck. It is fashioned entirely like the upper part of the other statue, with tablets of hieroglyphics, with the goose and egg, over the back between them. The carved drapery on the arm has not been attempted, nor is the stone susceptible of such elegant workmanship as that which adorns the shoulder of its more fortunate neighbour. Upon that part of the ancient statue which still remains, namely, upon the side of the throne, the ornament of the two bearded figures tying the lotus round the stalk of the *ligula*, with the accompanying hieroglyphics, are as fresh and distinct as

on the other. Both statues are attired in the same drapery.

" But what characterizes this as the statue of vocal celebrity, are the numerous inscriptions, both in Greek and Latin, in verse and prose, with which the throne, legs, thighs, and body of it are covered; all of them attesting that the several writers had heard the heavenly voice of Memnon at the first hour, or before the second,—feeble indeed at first, but afterwards becoming strong and powerful, like a trumpet. We searched with eagerness for the name of the illustrious geographer; but, if ever it was there, it is now among the many illegibles that no human eye can decipher. Julia Bomilla, Cecilia Treboulla, Pulitha Balbima, and many others, attest that they heard the voice of the Memnon, in company with the Emperor Hadrian, and his royal consort, Sabina, whom they seem to have accompanied in their tour through the country. One person writes, 'I hear (*Audio*) the Memnon;' and another person, 'I heard the Memnon sitting in Thebes, opposite to Diospolis;' implying the former to be more particularly the name of the western part of the district, now called Thebes, and Diospolis that of the eastern.

" Resolved to try our fortune, and to give the Memnon an opportunity of being equally vocal to us, as he had been to other travellers, Lord Corry and myself set out one morning at peep of dawn, and arrived at the foot of the statue about half an hour before sun-rise. We remained till he was an hour above the horizon. But, though the god of day shone out as bright and cloudless as ever he did on the son of Tithoneus, no grateful salutation of welcome was echoed in return: all was still and silent as the grave. The voice had departed from Memnon; and the vivi-

fying ray touched the mute and monumental statue in vain. The report of his former vocality, however, still prevails in the country; and the Arabs call it *Salamat*, or the statue that bids good morning. The two statues, they also call *Shamy* and *Damy*.

"The material of the statues is a quartzy sandstone, highly crystallized, with a considerable tinge of iron. The stone gives a metallic ring when struck. It cannot be called a spotted stone. That appellation may apply to the statues of granite, more especially those of large-grained granite, such as the one that I have described as forming the statue of Osymandyas, and also to the greater number of the statues in the eastern Thebes. The two statues under consideration have been remarkably well polished; the smooth, glossy surface still remains on them in many places; and, but for the destroying hand of man, might have remained throughout. Considering the unknown ages during which they have pressed their yielding bed, it cannot seem surprising, that the pedestal on which they rest should have sunk considerably in the earth. But this subsidence is more apparent than real; for the annual inundation of the Nile contributes to accumulate the mud around their base. Hence, one inscription on the south side of the northern statue, was seen only by digging away the earth from its base. These two venerable statues evidently stood on opposite sides of an avenue, and were followed by a series of other colossal statues, the upper half of one of which still presses the soil, guarding the approach to a temple, whose ruins lay buried on the edge of the cultivated ground, till Mr. Salt uncovered them, and exposed a number of statues and sphinxes, together with traces of the foundation and columns of the magnificent temple to which they belonged. After

this, Mr. Belzoni struck the ground with his Ithuriel spear, and brought up a handsome statue of black granite, which is now in the British Museum. If the statue that we have just described be the Memnon of Strabo and Pausanias, (of which, I think, there can be little doubt,) this ruined temple ought properly to be called the Memnonium, and not that formerly described, where is the large broken statue of Osymandyas.*

* According to M. Champollion, the hieroglyphic inscription on the throne of the vocal colossus, shews, that it represents Amenophis-Memnon, or Phamenoph II., the seventh king of the eighteenth dynasty, who reigned nearly 1700 years B.C. One of the Greek inscriptions which attests its identity with the speaking statue of Memnon, states at the same time, that the monarch called Memnon by the Greeks, was named Phamenof in Egyptian, which is the Amenof of the hieroglyphic legend, with the masculine article (*ph*) prefixed.—*Precis*. 236. *Prem. Lettre à M. le Duc de Blacas*, p. 77. A complete fac-simile of all the inscriptions is understood to have been taken by Mr. Salt: they were laboriously copied by Pococke, and form the subject of a learned treatise in the *Carmina Sepulchralia* of J. H. Leichius, republished by Pococke, in 1752. One of them complains in mournful verse, of the injury done to the statue by Cambyses; and another copy of verses acknowledges with gratitude the repairing of the statue after its mutilation by the Persian conqueror. Neither Herodotus nor Diodorus Siculus has made mention of this vocal statue of Memnon. Strabo's account is as follows: "Of two colossi, consisting of an entire stone, and near each other, the one is still preserved; but of the other, the upper parts from the seat are fallen down, occasioned, as they say, by an earthquake. It is believed, that, once every day, a noise, *as of a stroke*, but not a great one, is made *from the remaining part* in the seat and base; and I, being on the spot with Ælius Gallus and a multitude of his friends and soldiers attending him, about the first hour of the day, heard the noise; but whether from the base or the colossus, or whether it was made purposely by some one of those that stood round the base, I cannot affirm. On account of the uncertainty of the cause, I am inclined to believe any thing rather than that a sound is emitted from stones so disposed." The testimony of Juvenal must be considered as decisive, so far as regards the state of the statue in his time, although he may be supposed to

"Leaving these interesting ruins, we crossed the canal, regained the road on the edge of the rocky flat, turned to the left, and, after riding about a quarter of a mile, arrived at *Medinat Habou*, which has evidently been the largest village on this side of the river, though now without an inhabitant. As we approached the temple, a long, broad terrace, faced with a stone wall, lined the right of our course to the gateway, which leads into a large walled court, crowded with stones, in front of a large propylon. The propylon has but little of sculpture or hieroglyphics, and has been built out of the ruins of a former edifice; for many of the stones in the centre of the wall are covered with deeply-cut hieroglyphics. Passing through this, we came to another and smaller propylon, from which we passed into a low and square court, in the middle of which had been erected a Christian church, many columns of which are still standing. Proceeding onward, we came into the principal part of the temple, which is adorned with a number of columns: it is an open court, with a number of side chambers; and in the middle is an insulated and spacious apartment, open at both ends, and probably used for exhibiting the idols and idolatrous rites of the Pagan worship. Beyond this chamber, are two other apartments, occupying the

refer to the popular belief, rather than to an ascertained fact, when he says,

"*Dimidio magicæ resonant ubi Memnone chordæ.*"

Tacitus would be a valuable authority, if he spoke from his own knowledge, when he describes the statue of Memnon—"*ubi radiis solis icta est vocalem sonum reddens;*" but he derived his information from Germanicus. *Tâmah* and *Shâmah* (as their names are sometimes written) may be seen twelve miles off, "rising like solitary rocks in the midst of the plain." The surprising length of their shadows at sun-rise, long rendered them an object of curiosity.

middle of the building, with several side chambers, all of them covered with sculpture and hieroglyphics, and painted in various colours, some of which are still remarkably vivid. The only representation of any consequence is on the north side of this insulated chamber, and exhibits a person hoeing with the sacred hoe in presence of Osiris. The picture is so far of importance as it shews us the use of this awkward instrument, which has been called the sacred Alpha, and the sacred plough, and which we see here to be the ancient hoe. It is the common instrument represented in the right hand of a statue, and held upon the left breast, with the string of the bag for holding the seed, which hangs over the left shoulder. The flail for threshing the grain, is held in the left hand up to the right shoulder. This temple is comparatively small, and of inferior consideration. The insulated chamber and parts immediately adjoining, have a more ancient appearance than any of the other buildings in Medinat Habou. The immense propylon, which bespeaks a grandeur and consequence that but ill correspond to the temple, is evidently of a more modern date. On the north side of the temple, is a tank, which has been surrounded with statues of lion-headed Isis. Attached to this temple on the south, are the remains of what has been called a stately palace, though I am more disposed to consider them as a series of chambers built over the gateway leading to the grand temple, the original and regular entrance to which passes under and through the middle of it; an inconvenience to which a palace was not likely to be subjected. At the time that we visited Medinat Habou, this passage was completely blocked up with rubbish and masses of unburnt brick, and there was no entrance to the cham-

bers in the tower above the gateway, but through the court of the temple on the north side already described. The tower, or palace, whichsoever it is called, is covered with sculpture and hieroglyphics within and without. It is three stories high, and has two rooms in each story; but they are of small dimensions, and the upper ones are considerably injured. I consider it of Roman architecture. Proceeding about 350 feet in a direct line to the west of this gateway, over heaps of sand and houses of unburnt brick, we came to the propylon of the grand temple of Medinat Habou. The propylon is about 175 feet long, the temple itself is about 507 feet long, and the *cella* is about 148 feet broad without the walls. The front of the temple is much encumbered with houses of sun-burnt brick, which have been overturned and built successively one on the top of another, according as war or peace prevailed in the country. All of them, of course, have been erected since the downfal of paganism, when the temple ceased to be frequented by the worshippers of the gods of the Egyptians. The accumulation of rubbish is, indeed, so great, that but a small part of even the most colossal figures can be seen. Over the door is the usual ornament of the globe surmounted with the serpent and wings, and on each side of it, a figure of Osiris seated and being presented with offerings. A little further on, we perceive the sculptured figures of the principal hero, received both by Isis and the hawk-headed deity, who present him with the sacred *Tau*, as a proof of their taking him under their protection. Passing northward along the front of the propylon, we perceive a distinguished personage of gigantic size with his right arm raised above his head, and his hand holding a hatchet, which he is drawing back for the infliction of a tremendous blow; the sacred bird

hovers about the blade, and his left hand is extended as if grasping the hair of the unfortunate victims. But here the rubbish interposes, and where the rubbish is wanting, the hammers of the barbarians have effaced the rest.

"Turning the end of the propylon, we proceeded to view the northern wall of the temple. Here our eyes were speedily attracted by the representation of another battle scene, or rather a series of battles, that cover the whole outside of this northern wall. The work of the sculptor commences from the first propylon; but the accumulation of rubbish prevents our seeing any thing more than the head of the hero, with the Egyptian hawk hovering above it, his tablets of hieroglyphics, and his principal weapons of war, the bow and quiver. Having passed the projecting end of this second propylon, we come to the surrender and punishment of the unsuccessful combatants, who are marched on in a miserable plight, their hands tied behind their backs, and, what is still more painful, some of them with their hands tied over their heads, and presented by the hero to Osiris, the god of his country, who graciously extends his sceptre towards him, in approval of his gallant achievements. We came next to the representation of a sea or river-fight, apparently to repel an invasion. The principal hero, with his four sons before him, and his standard-bearer behind him, are on land. The four sons are of smaller size than their father, and considerably in advance of him. They are standing side by side with their bows bent, and twanging their arrows to repel the invaders. The hero himself, of gigantic size, stands behind them; his bow is also bent, and the shaft drawn home. By his two tablets of hieroglyphics, we discover him to

be the same hero whom we had noticed on the front of the propylon, receiving the sacred *tau* from Isis and the hawk-headed deity. Ten of his slaughtered foes are already under his feet, and one of his soldiers is pulling another from the scene of carnage, to place him in the same humiliating position. These were not the times when enmity ceased with the life or the resistance of the antagonist; but the victor wreaked his vengeance on the bodies of the dead. If Christianity has not yet made wars to cease, it has, at least, humanized the hearts of the combatants, and the dead and the conquered remain uninsulted. The Egyptians obviously have the advantage in the contest, though the affair is not yet finally decided. A boat of the enemy has been capsized, and the sailors, being thrown into the water, are endeavouring to save themselves by climbing up the sides of the other vessels: their friends seem too much engaged to assist them, and many are lying half dead with fatigue; yet the rest maintain the contest, shooting their arrows from the hulls and from the rigging, and coming to close quarters, grapple with the enemy; when boarded, they obstinately maintain their ground, and die sword in hand. The Egyptian boats are filled with prisoners, and every where the Egyptians prevail. The invaders are dressed in the tiara, or a kind of round bonnet with feathers; some of them have armour on the body. They are armed with bows, and swords, and round shields. The defendants have a close-fitting cap, with a bandage round the waist, and they are mostly naked. The prisoners, manacled and tied together, are led up to punishment with ropes about their necks, as already described. On the wall above, are numerous hieroglyphics, in

which the figure of a bull is frequently repeated, and many devices, in which a priest with uplifted hands is proffering his devotions to the sun.

" To this fight succeeds one of another description, the hunting of the lion. The scene is represented at the close of the chase. One lion, shot through by the arrows of his pursuers, is rolling on the ground under the horse's feet; the other, with his back stuck full of darts, but not subdued, is running and gaping tremendously, and just upon the point of entering a thicket, where the diversion seems to cease. The hero has turned round in his chariot, to aim a spear at another enemy in his rear; but the downfal of the wall prevents our seeing the victim of his blow.* The remains of another thicket are perceptible, and probably there was another lion. A body of troops are marching below, led on by a man with a drawn sword in his hand. The object of their attack is not quite obvious, although the wall here is less encumbered with rubbish than at any other part. On the other side of the breach in the wall, the battle scene is continued all the way to the end, which is so built up with houses of unburned brick that it is impossible to give any adequate description of it. It is no credit to the antiquaries either of France or England, that the whole of this ancient specimen of historial sculpture has not long been before the public. The end of the *cella* is completely built up; and the rubbish rises so high, that a person can with the greatest facility step from it to the top of the building. The southern side is more encumbered with rubbish than

* Dr. Richardson expresses himself as not quite satisfied that this scene is designed to represent a lion hunt, which is not an Egyptian sport; it is rather a battle in which the warrior was accompanied with a lion.

the modern. In different places, near the top of the walls, small portions of sculpture appear, which shew that this side of the temple was covered with the representation of battle scenes as well as the former.

" We now proceeded to take a view of the interior. The sides of the gateway are highly ornamented with the sacred *Tau*, supporting the sceptre of Osiris, repeated throughout its length, together with a row of hieroglyphic tablets guarded by mitred serpents. This leads into the *dromos*, a court of about 120 feet square, which is much covered with sand, and contains the remains of many brick houses. On each side is a piazza of nine columns, extending to the second propylon. The columns, the ceiling, and the walls, all round this court, are covered with hieroglyphics and sculpture, in which the hero is seen presenting offerings to the gods, who in return confer upon him the sacred *Tau*. Passing through the magnificent doorway of the second propylon, we enter the pronaos, which is an open court surrounded with a piazza : it has eight columns on the east and west, and five on the other sides, which are highly ornamented with figures of gods, goddesses, and heroes, and hieroglyphics ; they have been painted in various colours. The ceiling is azure, studded with stars. The south and a part of the east wall are covered with a battle scene and a representation of the cruel mutilation of the vanquished. The north side of the piazza, and the remaining part of the east side, are covered with scenes of religious ceremonies and processions, in which the ibis-headed and hawk-headed deities are pouring over the hero streams of the sacred *Tau* and sceptres of Osiris. He afterwards assists at various ceremonies in honour of the god Apis, who is painted with a magnificent head-dress

and a scarlet collar. Mendes is represented sometimes, with five vases resembling the dwarf-cedar behind him.....In the centre of the court are the remains of a Christian church. There are two rows of columns on the west end of the court in front of the *cella*, which are also painted and sculptured. The *cella* itself was completely filled up with sand, and could not be entered. Much remains to be discovered about this temple, which is the most perfect, and apparently the most modern, of all the temples in Thebes. The space occupied by the ruins attached to it, is about a mile in circumference. Here the inhabitants of the adjoining village are constantly searching for beads and jewels.

"At the south corner of the ruins, but without the precincts of the village, there is a small temple, consisting of three small rooms, ornamented in the same manner as the other temples; but it does not appear to have been finished, and is now employed to accommodate a small herd of goats, the successors to Mendes, to whom it probably was dedicated.

"To the south-east of this ruined temple stands the pleasant village of *El Barat* (or *Bâirat*), situated on the east side of one of the oldest and most remarkable monuments in Thebes; a strong embankment of earth, about 500 feet thick, and from 30 to 40 feet in height, enclosing an area of about 2000 feet square. The enclosure is at present cultivated. The bank itself is covered with sand to a considerable depth, and part of it is used as a burying-ground by the inhabitants of the village. From the great strength and thickness of the bank, I am disposed to regard it as an ancient reservoir made for retaining the waters of the river, for the purposes of agriculture and the supply of the city, when the Nile was low or the inundation

insufficient. A deep ravine like a canal, with similar embankments, runs along the west side of it.

"Travelling southward from the ruined temple of Medinat Abou, and a little way into the desert, we arrived at a mean-looking house, built of dry stone, covered with turf and faggots, surrounded by a dry, stone wall, and secured by a locked gate, to exclude the idle and unconcerned. We have seen the temples of pagan idolatry: this is the house of the Christians' God. Near to it there was a deep well, with a bucket and string lying beside it, to draw water for the few and persecuted votaries who resort to this place of Christian worship. The priest himself, whose humble abode was between two and three miles distant, was executing some repairs on this temple of the living God. On learning that we were Christians, the door instantly flew open, and we were cheerfully admitted into this sanctuary of public prayer. The floor was covered with mats made of the rind of the palm-tree, and a reading-desk stood on one side of the apartment. Though dirty and homely in appearance, it had an air of comfort. Like the rose in the wilderness, it shone by comparison: the purposes to which it is devoted, atoned for all its defects. Leaving this hallowed spot, which struck a deeper and more lasting interest into the mind than could have been awakened by the most splendid temple, we regained the bed of the ancient canal, at the end of which we turned a little way into the desert, and came to an ancient temple, standing among the ruins of another village. This temple has been surrounded with a high wall, and adorned with a propylon in front, part of which is still ornamented with sculpture and hieroglyphics. The temple itself is used as a sheepfold. The inside is finely sculptured and ornamented with figures of Isis

and Horus, to whom offerings are presented and divine honours paid, as to the principal objects of worship within its walls. The outside is rough, unpolished, and unsculptured. It is called Southern Dair, in contradistinction from Northern Dair. Near to this, on the edge of the cultivated ground, adjoining the rocky flat, are the remains of a mound of unburnt brick, which some travellers suppose to have been part of the wall of ancient Thebes. It appears to me, that this brick mound is merely the remains of the brick that was collected for the repair and building of the villages, the ruins of which we now behold around the temple.

" The rocky flat here is considerably wider, and a defile opens a passage among the mountains, into which we did not enter, but were informed that there is another Dair, with excavations in the rock. In several other mountain defiles above Medinat Habou, into which we entered, we found a number of excavations extremely well executed, covered with sculpture, and painted in the most brilliant colours; likewise a number of pits sunk perpendicularly into the rock, like that which has been improperly called the Well, in the tomb discovered by Mr. Belzoni, all of which have been used as burying-places: many of them still contain handsome mummy-cases, made of wood and stone, beautifully painted in a variety of colours, and covered with curious devices. The whole of these pits have apparently been opened; yet, on lifting up the lid of the mummy-case, the body is found lying wrapped up in its last clothes, apparently untouched. The stone mummy-case, which the Earl of Belmore presented to the British Museum, was found in one of these pits. High up in front, along the base of the mountain and over the rocky flat, all the way from

Medinat Habou, are innumerable excavations, many of them large and beautifully formed, and painted, and sculptured with many curious devices, illustrative of ancient customs. In one place above Medinat Habou the doors of these excavations are so numerous and so contiguous, that they resemble a row of houses in a village. They have a long piazza in front, and a large apartment within; also, a long shaft running back into the rock. They rise in tiers, one above another, according to the various elevations of the mountain. They have evidently been dwelling-houses; and from the shady piazza in front, the spectator enjoys the most delightful view that can be possibly obtained of the plain of Thebes.

"Continuing our route northward, by the base of the mountain, we came to another temple of Isis, situated in a most desert spot, on the west of, and nearly opposite to, the Memnonium, but concealed from its view by a large high mound, which rises in the rocky flat between them. It is called Dair-el-Medinat, as if it had been more closely connected with Medinat Habou than with any of the other temples, during the time that Christianity was the prevailing religion of the country. It is surrounded with a high wall of unburnt brick, and its name intimates that it was once the seat of a holy brotherhood. It consists of a small propylon.

"The front of this temple has two columns on each side of the gateway half built up; and there are three small chambers, which are entered separately from the pronaos. The whole piazza, chambers, and front of the temple are covered with sculpture and hieroglyphics, which are cut in a strikingly superior style, greatly surpassing that of any temple in Thebes, and resembling more the hieroglyphics in the tombs, which

are probably of more ancient date than those on the temples. The subjects are of the most simple description, and relate chiefly to the worship of Isis, who is represented with the lotus sceptre in her hand, and honoured with various offerings. Sometimes she is exhibited with the cow's head and human body; but most frequently as an entire human figure. The scarabæus and globe are the common devices over the door, with a person kneeling on each side of it. The tablets and hieroglyphics contain the scarabæus, and bear a strong resemblance to those at Northern Dair. There are no battle scenes in it, nor any processions. In the southern chamber, among a number of curious devices, is that of a balance with two scales depending from it. In the one scale, is a sort of urn, or censer, like that which is frequently presented to Isis, sometimes with incense, and sometimes containing a vegetable resembling the stalk of an onion. In the other scale, is a feather. The hawk-headed deity holds the rope of the former scale in his hand, as if about to ascertain which way the trepidations of the balance shall determine. The wolf-headed deity grasps the rope of the other scale in the same manner, and, probably, for the same purpose. Directly above each of them, a human head is placed upon the beam, about the third of its length from the end of the balance, and two-thirds from the centre of motion. On the centre of motion, a monkey sits with his hands upon his knees; thus seeming to indicate, that if the actions and oblations of the individual under consideration should outweigh a single feather in the balance, he should fall to the care of the hawk-headed deity, to be conducted through the air to the regions of bliss. If, on the contrary, they were found wanting, and the balance preponderated to the side of the feather, the

unfortunate being was then seized upon by the grinning wolf, to be carried deep into the lower parts of the earth, the regions of sorrow and despair. In all such devices the wolf-headed deity is stationed at the left end of the balance, and the hawk-headed deity at the right. But there is a third state, a *tertium quid*, typified by the monkey, if the balance should rest in an equipoise; in which the merits and demerits of the deceased are exactly balanced, so that the being becomes perfectly effete, an object for annihilation, neither of rewards nor punishment; as the monkey is neither fit for the society of men nor beasts. On one side of this curious groupe, the ibis-headed deity is represented with a scroll and pen in his hand, as if entering the result in the records of the temple, whatever that may be. On the other side is Horus, characterised by the lock of hair curling down his neck, and by wearing the scourge and sceptre of Osiris, showing that he possessed equally with him the power to punish and command.

"Throughout the chamber are many other mystical contrivances, as that of a ram with four heads receiving offerings, and adorned with the globe, and the sacred bird over head. A wolf placed upon an altar, with a scourge laid over him, and hard by, a number of people waiting at a tomb, which is shaped exactly like the sheikhs' tombs of the present day, the top being turned round in the form of the dome or arch. We have also the sacred boat, and the stems of the lotus twined round with serpents.

"In one part there is a curious assemblage of small figures squatted upon their seats, with their knees up to their breasts, and their hands raised. There are two rows of them, and twenty-one in each row, and each of them has a feather in its head,

which is sometimes that of a dog, a hawk, a hippopotamus, an ibis, or a wolf, but more frequently a human head. They are presented with the lotus and other offerings, by a person half-kneeling with a vase and a bird on his hand. Near the door is a curious exhibition of the wolf-headed and hawk-headed deities in a half-kneeling posture, with fists clenched and threatening each other, as is frequently seen in the tombs of the kings, in the chamber which contains the sarcophagus. The sacred bird with expanded wings, is painted along the ceiling of the three chambers; the floors of which have been torn up in quest of the treasure supposed to have been deposited there. At the north-east angle of the temple, there is a small tank; and on the south-west of it is the burial-ground of the former Christian possessors, whose sepulchres the Arabs are now ransacking for antiquities, and in which they sometimes find Greek MSS. rolled up and stuffed in the breast of the corpse. I have seen part of a Greek manuscript on papyrus, which was said to have been taken out of one of these tombs. This beautiful temple is by far the most entire and most highly-finished of all the temples in Thebes.

"In addition to these temples on the west side of the river, there are traces of many more, apparently of more ancient date, the walls of which are levelled with the ground, and the greater part of the materials have been carried away. Two of these, on the edge of the cultivated soil, have already been mentioned; one near the Memnonium, the other behind the two statues called *Shamy* and *Damy*. There is another on the rocky flat between it and the Memnonium, but nearer Medinât Habou; the substructions of which, however, are far from being of that colossal extent which characterise the magnificent edifices at those places. It has

been constructed partly of the stone of the country, and partly of sandstone: the greater part of the latter materials have been carried away, and it is probably these which we beheld in the propylons of the Memnonium and the temple at Medinat Habou. We also perceive on the site of this ancient temple, many fragments of colossal statues; some of limestone, others of the highly-crystallized quartzy stone, the same with that of the ancient statue of Memnon. There are also remains of another similar temple to the north of the Memnonium, on the rocky flat, with similar fragments of statues; and I have no doubt that many more would be found on a more careful examination of the ground. If it be admitted that Cambyses destroyed the temples and statues in Thebes, I should consider these relics as the witnesses of his cruel policy, and that the magnificent ruins which now astonish the traveller, were built after the Egyptians had recovered from that dreadful disaster; the greater part of them, perhaps, under the Greek empire. We see the materials of these ancient temples in the walls of the present ruins, and I should feel disposed to refer them to the era of the two statues. The fragments of the statues are of the same species of stone, and the workmanship is extremely similar. The quarry from which the stone has been taken, is near at hand. All the other statues in Thebes are of syenite, which was probably not procured till a later period in the history of the country.

"All over the rocky flat, and in the face of the mountain in several places, recesses have been cut in upon the front of the elevation, and carried back so as to form three sides of a square, till, a sufficient perpendicular height having been gained in front, numerous excavations have been made in the rock, with a piazza running all along the line of entrances. Each

mansion consists of a large chamber, with a shaft passing from it, at the further extremity of which is a niche for the reception of a mummy-case. The most conspicuous of these lodgments is above Medinat Habou, where there is one line of them extending between five and six hundred yards, and its numerous doors present exactly the appearance of a village. There are many others in the same rock, both above and below, in groups and detached, looking towards the rising, the meridian, and the setting sun, and more or less elevated above the level of the plain, according as the natural form of the mountain is suited for the excavation. In one of these, I counted fifty-two doors in one line, leading into as many separate excavations, each of them sufficient for the accommodation of a family, which would be more conveniently and comfortably lodged than in any of the houses of the present villages. Some of them have two rows of columns in front; others, only one row; and all are adorned with hieroglyphics and mythological devices. It is impossible to view these excavations, in their number and extent, without considering them as the dwellings of the first inhabitants of Thebes; and the taste and style with which they are formed and decorated, indicate a state of society greatly surpassing what is to be met with at present in any part of the Turkish empire. The inhabitants of Gornou still live for the greater part in these rocky mansions; but the modern inhabitants, on taking possession, are too indolent to clear out the apartments, so as to avail themselves of the whole of the accommodation provided by the ancient settlers. Instead of this, they merely scratch a hole by which to crawl in, and clear a little of the rubbish from the first chamber, in which they deposit their sleeping mats and any trifling furniture which they

possess. All the shaft and the inner chambers remain blocked up with the rubbish and sand that have drifted in from the surrounding flat. It is no uncommon thing to find a family residing in the outer chamber, and the master of it sleeping in the bottom of an ancient sarcophagus by way of a state bed; while the shaft and interior niches continue to possess the sarcophagi and mummy-cases filled with the bodies or bones of the former tenants of the soil, that had been lodged there between two and three thousand years before. To supply in part the accommodation that the whole of this subterranean abode would afford them, if restored to its pristine condition, they generally build near the door, a round hollow tower of unburned brick or stone plastered with mud, with openings in its side to serve for presses and other conveniences. It is closed at the top, and shaped like a funnel or open bowl, from which the camel eats his cut straw, beans, or other provender. The asses, the goats, and the sheep take their station near, and the dogs, intrusted with the defence of the settlement, occupy the heights above, and furiously assail every stranger who ventures to approach. The mistress and daughters of the family sit round the door, and retire into the cell on the approach of a stranger, who is received by the master of the family, and generally presented with bread and milk, coffee, and tobacco. Similar excavations are continued all round in the rocky flat, and up the face of the mountain, though of very steep ascent, on each side of the road to Biban-el-Melook, and in the openings of the defiles; so that, if the whole were examined and cleared out, I should not be astonished were it found to contain accommodation for more than 20,000 families: I may add, comfortable accommodation, for the mountain here is without any

damp, and its temperature, in its centre, is always the same, alike unaffected by the heat of the day or the chills of the night, which even here, in the mornings of December, January, and part of February, made us feelingly acknowledge that it was winter.* Domiciled, however, in his mountain recess, the Theban experiences no such changes of climate. He sits under his elevated piazza in front of his rocky cave, and looks from out its shade over this noble plain, equally warm and comfortable whether the sun or the moon and stars shine upon the field of vision, enjoying the contemplation of the scene in the most absolute repose."

The valley of Biban-el-Melook (Caves of the Kings) is about three quarters of an hour from Gornou. "It is a most dismal-looking spot, a valley of rubbish, without a drop of water or a blade of grass. The entrance to the tombs looks out from the rock like the entrance to so many mines; and, were it not for the recollections with which it is peopled, and the beautiful remains of ancient art which lie hid in the bosom of the mountain, would hardly ever be visited by man or beast. The heat is excessive, from the confined dimensions of the valley, and the reflection of the sun from the rock and sand. The whole valley is filled with rubbish that has been washed down from the rock, or carried out in the making of the tombs, with merely a narrow road up the centre.

"Strabo states, that there were originally about forty of these shafts or tombs; but, from his vague description, that the tombs of the kings are above the Memnonium, no person could ever imagine that

* "We saw ice about a quarter of an inch thick, which was frozen in an earthenware basin, by the nocturnal cold of Thebes, in the end of January."

they lie on the other side of the mountain, and that, in order to reach them, it is necessary to climb over its summit, or to wind along a defile, which must be entered half a mile nearer to the river than the site of the Memnonium. The same excellent Geographer also mentions, that, near the tombs, obelisks were erected, bearing inscriptions commemorative of the wealth and power of the kings, and the extent of their dominions, reaching to Scythia, Bactria, and India, which were all subdued. These obelisks have either been carried away by the rapacious invader, or are now lying buried under the rubbish at the base of the rock, for there is not an obelisk at present to be seen in the whole of the western Thebes.

" Diodorus Siculus states, on the authority of the Egyptian priests, that forty-seven of these tombs were entered in their sacred registers, only seventeen of which remained in the time of Ptolemy Lagus; and in the 180th Olympiad, (about 60 years B.C.,) when Diodorus Siculus was in Egypt, many of these were greatly defaced. Before Mr. Belzoni began his operations in Thebes, only eleven of these tombs were known to the public. From the great success that crowned his exertions, the number of them now discovered is nearly double. Their general appearance is that of a continued shaft or corridor cut in the rock, in some places spreading out into large chambers; in other places, small chambers pass off by a small door from the shaft. In places where the rock is hard, the entrance is flush with the general surface of the rock, and is rather larger than the entrance into an ordinary mine, being about six feet wide, and eight feet high: in other places, where the rock is low and disintegrated, a broad excavation is formed on the surface, till it reaches a sufficient depth of solid stone, when it

narrows, and enters by a door of about six or eight feet wide, and about ten feet high. The passage then proceeds with a gradual descent for about 100 feet, widening or narrowing according to the plan or object of the architect, sometimes, but rarely, with side-chambers. The beautiful ornament of the globe with the serpent in its wings, is sculptured over the entrance. The ceiling is black, studded with silver stars; and the vulture with outspread wings, holding a ring and a broad-feathered sceptre by each of his feet, is frequently repeated on it, with numerous hieroglyphics, which are white or variously coloured. The walls on each side are covered with hieroglyphics and large sculptured figures of the deities of Egypt, and of the hero for whom the tomb was excavated. Sometimes, both the hieroglyphics and the figures are wrought in intaglio; at other times, they are in relief; but throughout the same tomb, they are generally all of one kind. The colours are green, blue, red, black, and yellow, on a white ground, and in many instances, are as fresh and vivid as if they had not been laid on a month. Intermixed with the figures, we frequently meet with curious devices, representing tribunals, where people are upon their trials, and sometimes undergoing punishment; the preparation of mummies, and people bearing them in procession on their shoulders; animals tied for sacrifice, and partly cut up; and occasionally, the more agreeable pictures of entertainments, with music and dancing, and well-dressed people listening to the sound of the harp played by a priest with his head shaved, and dressed in a loose, flowing white robe, shot with red stripes.*

* "On either side of the corridor are small apartments, which you stoop down to enter, and the walls of which you find covered with paintings; scenes of life faithfully represented,—of every day

"The shafts or corridors are of different lengths, from a hundred to between three and four hundred feet, or more. At the end of them, or in some part of their length, there is generally one large chamber, high in the ceiling and beautifully ornamented, in the centre of which stands the sarcophagus, generally of granite, and in the shape of an oblong square, rounded at one end, and covered with figures of Osiris and Isis, skeletons, and curious devices. It is generally cracked or broken into several pieces, though still adhering. There is not one sarcophagus in the tombs of the kings that is entire. The only lid that has been found unbroken, is that of the handsomest sarcophagus in the Thebaid, in what has been called 'the harp tomb;' it is highly polished, and quite entire, saving a little bit that is broken at the projecting feet. In some of the tombs, the shaft continues on from the large chamber, with nearly its former dimensions, small side chambers passing off on either hand; or in others, instead of side chambers, there are small exca-

life, its pleasures and labours, the instruments of its happiness and of its crimes. You see the labours of agriculture, the sower, the basket, the plough, the steers; and the artist has playfully depicted a calf skipping among the furrows. You have the making of bread, the cooking for a feast; you have a flower-garden and the scene of irrigation; you see couches and chairs, such as might at this day adorn a drawing-room in London or Paris; you have vases of every form, down to the common-jug; harps, with figures bending over them, and others seated and listening; barks, with large, curious, and many coloured sails; and lastly, weapons of war, the sword, the dagger, the bow, the arrow, the quiver, spears, helmets, and dresses of honour. From the corridor with these lateral chambers, you enter another, long and dark, leading to an empty apartment, large and lofty; and thence into a third passage, and other chambers beyond, which are gloomy, dark, and have a disagreeable smell. The colours on the walls are much faded; but the hero of the tomb and the various deities, hieroglyphics and mysteries, are every where to be seen."—*Scenes and Impressions*, pp. 101–3.

vations in the side of the corridor, about breast-high, of the average length of the human body, and such as might serve either for a grave to the dead, or a bed for the living; they are in the form of common horse-troughs, and resemble exceedingly those in the catacombs of Naples, Sicily, Malta, and Alexandria.

"All these tombs have been open for many years to the passing intruder;* they are much injured, filled with broken fragments of what formerly constituted their greatest pride and ornament, and polluted by swarms of bats, which occupy them in such legions that the visiter is frequently obliged to stand with his eyes shut, and bear their stormy flight for five or six minutes at a time.† If he can save his torch, the attack is soon over: if not, as often as he lights it with his flint and steel, it is again renewed. The walls are so contaminated with the filth of these abominable vermin, that in general the visiter's researches end in disappointment: and with all his impatience to examine the walls, he must not forget to look at his feet, lest, as we found in one of them, a snake should be lurking, which he may find it his interest to avoid.

"Of all the tombs at present known, only one is

* In one of them are found many inscriptions in Greek and Latin, principally names; also several of English, French, and German travellers. Among these, written in a small neat hand, in pencil, is recognised the hand-writing of the lamented Traveller, Burckhardt—"*Ibrahim—post reditum suum à limitibus regni Dongolæ.*"

† "In the dark and dismal passages of one, we disturbed innumerable bats: the inner apartments were filled with dirt, and the smell was horrid. The bats flew blindly round, touching us with their skinny wings, and giving that indescribable cry which, were they larger, would be a blood-curdling screech. As we returned from the inner passages, and caught the light of day at the mouth of the sepulchre, the atmosphere, and they too, as they flew through it, had a pale, blue, unearthly hue."—*Scenes*, &c. p. 106.

exempt from the melancholy wreck with which the course of time invariably covers the labours of man, and that was discovered by Mr. Belzoni a few weeks before our arrival in Thebes. The entrance into this tomb is six feet eleven inches wide, and eight feet nine inches high. The tomb is 309 feet long, and contains fourteen chambers of different sizes. The rock in which it is cut, is a species of limestone, soft and easily wrought. The highest part of the mountain range in the Thebaid, is not more than 400 feet above the level of the Nile. At the time of our first visit, the entrance to the tomb was still much obstructed, and we descended to the door as if we had been going into a sand-pit, crawling along through a narrow passage over the rubbish; this was afterwards cleared away, and the tomb is now approached by a flight of well-formed steps, leading down to the door. The first sight did not so much astonish us. The hieroglyphics were much more numerous than the figures; and if ever they had been painted, the colouring was entirely defaced. The ceiling is a black ground, with stars and tablets of hieroglyphics, which are white; and the globe with serpents in the wings, and the vulture with outspread wings, holding a ring and a feathered sceptre in each foot, crowned with the *tutulus*, or cap generally worn by Osiris, are repeated all over the first compartment. The colouring is white, red, and black. At the door, the hero, always accompanied by the two tablets of hieroglyphics, is received by Arueres, or the hawk-headed deity, bearing the sceptre of Osiris, intimating his authority in the air, like Apollo's derived from Jove. To this succeeds an immense tablet of hieroglyphics, in which the name of the hero frequently occurs, together with the picturesque beetle rolling his ball,

an emblem under which was worshipped the moving power of the world, guarded by a cynocephalus. Here the corridor narrows, as if for a door, the top being ornamented with the winged globe; it then resumes its former dimensions. The figures are faintly coloured, and chiefly mummy-shaped, sometimes with a plaited beard. Some have a *scarabæus* with outspread wings for their head; others have the head of a ram, a hawk, a dog, or a cow. There are also numerous tablets of hieroglyphics, partly coloured, and in relief. Here, on each side, a wolf is seated on an altar; and below him, a female, with a tower on her head, like Ceres, is on her knees, rolling a circle or broad hoop before her, a device of which I have not found any explanation. In the Egyptian Mythology, the wolf appears to have typified the messenger between this and the other world. Osiris returned from the dead in the shape of a wolf, to assist his wife and son in their conflict with Typhon. Hence, I presume, the constant attendance of the wolf at the entrance of the tombs, as also the frequent occurrence of the wolf's head on the vases in the sarcophagi; and, if we may be allowed to interpret symbols by known facts, the broad circle which is poised under the hand of the goddess, may be intended to typify that grand cycle of years, at the conclusion of which, all things were to commence anew, as at the creation of the world.

"Descending a stair of twenty-six steps, we now entered a third compartment, in which the colouring of the figures, red and blue, is much more vivid, and the devices are more interesting. Serpents, with one, two, or three heads, are seen moving along, with four human feet and uplifted wings; but the principal object is a *scarabæus*, with the head concealed by a sort of semi-lunar frame, and a hawk perched on

each side of it; serpent-headed boats also are drawn along, with men and beetles on board. In the bottom of the next compartment, is a pit or well, 30 feet deep, 14 feet long, and 12 wide, the sides of which are painted and coloured in the same manner, with representations of Osiris, robed in white, seated upon the checkered throne of the world, with the mitre on his head, the crook and scourge in his hand: before him stands Isis, his worthy consort, the horned moon on her head; and behind him are Arueres, or the hawk-headed deity, and the hero, designated by his tablets of hieroglyphics. This well was filled with sand, wood, and stones, which Mr. Belzoni cleared out. A stick was lying across its mouth, with a piece of rope coiled round it, and hanging down into the well. The stick was of sycamore wood, excessively light and dry, but not broken; the rope was made of the rind of the palm-tree, of the same materials, and as well manufactured, as the ropes are in Egypt at the present day; it was also dry and remarkably brittle. As we have not received from antiquity any regular account of the interior of these tombs, we are left to conjecture the use of many of the contrivances therein exhibited, and among others, the purpose of this pit. It appears to me, that it was formed for the reception of other sarcophagi, and that the ropes hanging into the mouth of it, and the blocks of wood found in the bottom of it, are the remains of those materials which the riflers of the tomb employed in examining it, expecting, probably, to find some treasure beneath. This conjecture is strengthened by many of the sarcophagi being found lodged in pits, into which they must have been let down by ropes; and pieces of ropes are still found remaining at the sides of the pits. In this pit were probably deposited

the minor branches or dependents of the chief whose mortal remains occupied the stately chamber within.

"Here, at first sight, appeared to be the end of the tomb. A wall has been built across the corridor, and plastered over, which, though not completely finished, presented apparently a bar to further progress; a break in this wall, however, invited examination. The pit, accordingly, was speedily planked over, and the breach in the wall being enlarged, the successful explorer found himself ushered into a magnificent square chamber, that threw into the shade every thing that he had yet seen. It is about twenty-five feet square. Four strong square columns of the rock have been left in the middle to support the roof. The ceiling is black, as above described. On the right hand, the sides are ornamented with processions of boats and of men carrying serpents coiled up at different distances; twelve men hold a rope or chain, which is fastened round the neck of an erect mummy; and a number of mummies are laid along on a couch formed in the shape of a serpent, and extending round two sides of the room. On the left, are processions of snakes borne along by people in white, and twelve human heads upon his back; so that, at first sight, the snake appears to be cut in as many places as he has men to support him. In the lowest compartment, is also a procession of a long but slender snake, carried along by a number of people, between each of whom, upon the body of the snake, is a machine resembling a hand-barrow; it has distinctly two shafts, several cross-bars, and a wheel. In the rear of this procession, is seen the most interesting exhibition in the whole tomb: it consists of four groups, with four individuals in each; each group differently costumed, and apparently of different nations. The first four

are attired in loose, flowing, spotted robes, open before, fastened with a string round the waist, and elegantly knotted at the neck over the breast. The robes shew the thigh, which is tattooed, in all of them, with the sign of the cross, the legs with a crown; and the cross is also tattooed upon their arms. Their complexion is fair; they have projecting beards upon their chins, and mustachios; their hair is curiously plaited, similar to that of the Madagascar prince, and is cut behind on a level with the chin, projecting from the head as if it were artificial. Two white plumes are placed in the parting of the hair, on the crown of the head. They hold themselves erect, and maintain a dignified and graceful deportment. Close behind them come four negroes, dressed in white, their petticoats descending to their ankles, through which the colour of their skin is distinctly perceptible, and their black feet and ankles look like black shoes and gaiters; the petticoat is tied with a red belt, and supported by a broad sash over the left shoulder. They have white ear-rings and white bracelets, like ivory. Their hair is black, plaited, and parted from the crown, falling regularly down in small locks over the head. After the four blacks, come four other whites, who have the same complexion and features as the first four, but with a different head-dress and costume. They have a dense brown beard, with short mustachios, and upon their heads, a black mass, more like a Welsh wig than the hair of the Berberi Arabs, to which it is generally compared. It comes down nearly to the eye-brows, with a small peak before the ear, and a large convexity behind, and is bound round with a white strap tied over the crown of the head; it is not plaited, nor ornamented with feathers. They wear a striped kirtle, like a philibeg,

black, red, and white, bordered and fringed; the rest of their body is naked. Their head-dress and beard give them a lowering and dissatisfied look, and they have been called Jews. Next come four russet men. Their black hair, plaited from the crown, hangs regularly all round the head; it is cut short immediately over the eyebrows, and hangs down behind the ears into the neck. They have a small, square piece of black beard stuck to the point of their chin, but no mustachios. They have white kirtles tied round their waists; the rest of their body is naked. Behind the last of the four, almost touching the hair of his head, is seen a small bearded figure squatted upon a seat, with his knees up to his breast; the globe, encircled by a serpent, is suspended over his head. He may be a god, or he may be a judge; he appears to have neither hands nor arms; but his pitiful and insignificant appearance does not, according to the custom of the ancient Egyptians, prevent him from being considered as a representative of either. After him are two birds, the one resembling a parrot, the other an ibis, though rather between an ibis and a goose: perhaps it is the *chenalopex*, a bird sacred to Osiris, and supposed to be the sheldrake. Then comes a hawk-headed personage, supposed to be Arueres, adorned with an elegant tippet, bracelets, and armlets; and a yellow kirtle, with black stripes, is fastened round his waist: thus caparisoned, he walks up in the rear of the procession, leaning on a staff. With him the procession closes.

"The four individuals who take the lead in this interesting procession, have been supposed to be Persians; the four next, Ethiopians; the four next, Jews; and the four last, Egyptians, who had been in bondage, and were now restored to their homes by

the success of Pharaoh Necho. Those who are called Jews, have not, however, the least appearance of being captives; there is nothing dejected about them, nor do either the hieroglyphics over their heads, their features, or their costume warrant us in referring them to that ancient people. We find in the book of Jeremiah, that Pharaoh Necho was soundly beat by the King of Babylon, a circumstance which furnishes no reason for swelling his train with captive Babylonians, who have, if possible, still less the appearance of being captives than the four above-mentioned. Herodotus does not state that Necho made any expedition into Ethiopia, although his son Psammis did: the result is not mentioned; but it is added, that he died soon afterwards, having reigned only six years. All the princes of this family were buried in the temple of Minerva at Sais, in the Delta. So that neither the sacred writings, nor the pages of Herodotus afford support to the ingenious explanation of this extraordinary procession, which has been offered by Mr. Belzoni and his learned expositor. So far from considering this procession to be composed of groups of captives selected from so many different nations, the spectator is immediately struck with them as being the people of the greatest consequence of any in the room, with the exception of the gods and goddesses, and the titled hero himself. They are by far the most gorgeously attired, and the most exalted in their appearance. It is worthy of remark, that the first four are more sumptuously arrayed than the second four, the second than the third, and the third than the fourth, their dresses corresponding to the order of precedency. They have all a clean appearance, and their hair is dressed with the greatest care. The dress of the first four individuals, though their

costume is the same, differs in respect of colour: the first is on a white ground, covered with pale red spots; the second is on a lead-coloured ground, traversed by stripes that resemble a feather, between each of which are blue and red spots; the last is on a white ground, with black spots, and resembles the skin of the sacrificed bull which we see in another part of the tomb: these dresses are all bound round with a checkered binding, and tied round the waist with a belt of the same. The dress of the other three groups is respectively the same. The first four are tattooed on the arms, thighs, and legs; they have all the figure of the cross upon their arms and thighs, and, either on the arm or the leg, they have a round instrument like a *fibula* or clasp. We find this instrument on the breast of the serpent that is on each side of the door of this small chamber, coiled up on the lower half of a globe, and crowned with the handled measure, with the sceptre of Osiris attached by a ring in the middle before it, and five stems of the flowering lotus beneath: the whole has been interpreted to mean sacerdotal. Their insignia would indicate them to be priests of that religious sect who worshipped both Christ and the serpent. The last four, or russet group, both in respect to the small piece of beard stuck under the chin, and the white kirtle, resemble exactly the priest who is cutting up the sacrificed bull; their kirtle seems to be fuller, and their hair is dressed in a much superior style. The sacrificing priest has a white sash for folding up his kirtle, which passes over his left shoulder in the same manner as the sash of the four blacks. The ribbon round the heads of the third group is tied in the same manner as that round the head of the female in the door of one of the chambers,

who is supposed to be Buto or Latona. There are thirty-five short columns of hieroglyphics over the heads of these sixteen individuals and their hawk-headed attendant. For these reasons, I am disposed to consider the above personages as intimately concerned in the sacred rites, and as representing the principal orders of priests in Thebes, joined in procession according to their respective rank. The reason of their being of different colours and in different costumes, it is difficult to assign; but there are not wanting instances of the same thing in other countries. Among the Chinese, who worship the sun, moon, and stars, like the Egyptians, we are informed that there are four orders of priests, whose respective dresses were white, black, yellow, and russet, which might be typical of the clear light of the sun, the darkness of the night, the pale light of the moon, and the ruddy hue of the morning and evening sky. The colours of the Chinese orders coincide remarkably with those of the persons who compose this procession.

"Upon each side of the four columns that occupy the centre of this room, the hero is received by the different deities in succession; by the deity with the hawk's head, by one with the ibis's head, by one with the wolf's head, by the female deity already mentioned, and by Osiris himself.*

"Passing off from this chamber on the right, we entered another square chamber, of about the same dimensions, with only two columns in the centre. Here, the operator has been arrested in the midst of his labours. The walls have been whitewashed; the crevices

* "Facing the entrance in this hall, is one of the finest compositions in Egypt. It consists of four figures as large as life; Osiris sitting on his throne, receiving the homage of a hero, who is introduced by the hawk-headed deity: behind the throne is a female figure, as if in attendance.'—Belzoni, vol. i. p. 377.

that have splintered off in forming it, have been filled up; but there is no painting upon the walls or upon the columns. The figures are all outlined, and the wall is ready for the workman to commence his operations; the lines have been drawn in red by some inferior hand, and afterwards corrected by the master in black, according to the manner in which they were to be wrought. The very circumstance of this room being in an unfinished state, renders it more instructive than if it had been found completed, like the others, inasmuch as it shews that the manner in which the artists proceeded in their operations at that remote period, was exactly the same as that which they employ in the present day. The expression of the eyes and countenances of the figures, is extremely soft and interesting.* On the columns, the principal personage is admitted to an interview with the different gods and the goddess, as in the former chamber; and on the walls, besides the usual representations of Osiris, Isis, Arueres, Thoth, and the hero, we have processions of boats, cows reposing, serpents, birds, cynocephali, people dressed like mummies, sticking hatchets into their heads, others beating themselves, (as they are represented to have done in the festival of Mars, held at Papremis,) and numerous hieroglyphics. The following appears to have been their mode of operation.

* "In these unfinished figures," says Sir F. Henniker, "the sweetness of the face and the extraordinary length and beauty of the eye, rivet attention. At Munich, I saw two young Brazilians, with eyes similar to those represented in this tomb; they had been brought from the river Amazons by Prof. Martius." "The human figures found in relief and painted on the walls, both of the temples and the tombs in ancient Thebes," remarks another traveller, "have in all their profiles a like beauty: all is mildness,—graver in the male forms. Gentle, very gentle and sweet is the smile, and soft the look, in almost all the figures of Isis which I saw,"—*Scenes, &c.*, p. 91.

Having cut out and smoothed the surface of the chamber, the next process was, to fill up any crevices, and to whitewash it all over; the outlines of the figures were then drawn, according to which they were cut in intaglio or in relief; they were then whitewashed again, and painted red, blue, green, or yellow, and attired in their proper costume.

"Having returned from the outlined chamber into the one with four columns, we descended a stair of twelve steps, and continued along the corridor in the same direction as before. The sides of the stair are ornamented in the same manner with the rest of the tomb; and in the door at the foot of it, the hero, dressed in a long, loose, white robe, with sandals on his feet, is received by Isis, who is here represented of a russet colour, the same with that of the hero himself. She is attired in a close-fitting, light-coloured robe, divided into rows of regular hexagons, each of which is filled with hieroglyphics and emblematic representations. Her head is crowned with the *modium*, from which two black horns shoot up, and encompass a red globe or moon. She has an amulet hanging round her neck; with her left hand she lays hold of the hero's right, and with her right hand holds out to him the amulet, towards which he raises his left in an attitude of surprise. Immediately within the door, the hero is seen seated upon a throne, which is highly ornamented. The sacred bird, with the ring in his claw, hovers over his head. In his right hand, he holds a sceptre with his two tablets and other hieroglyphics inscribed upon it, and he extends his left hand as if in the act of blessing an offering. The object before him resembles a screen, or parlour-blind, placed upon a leg or stalk: I do not consider it as an offering; it seems rather to be a table of a particular construction.

"The corridor now descends a few steps, and at the foot of the stair, we find the tablets containing the hero's name and that of his father,* guarded by two winged serpents. Near them, a figure resembling, both in complexion and costume, the fourth group of priests, is cutting off the legs of a bull. At first sight, one is startled to see a bull under the sacrificial knife in Egypt; but Herodotus informs us, that the Egyptians sacrificed bulls without blemish, and calves: the females were sacred to Isis, and could not be used for that purpose. The sides of the next door are ornamented with coiled snakes placed upon the lower half of the globe, with stems of the flowering lotus. On each hand, a female figure of most interesting appearance, with a feather in her head, occupies the centre space in the door. We now enter a most elegant chamber, 20 feet long by 14 feet wide. The walls are covered with groups of personages, and the hero is seen presenting himself before the different deities in succession. On his entrance, a female deity presents him with the handled *tau*. He first appears before the dog-headed deity, who bears the sceptre of Osiris, and is probably meant to represent Anubis; next he appears before Isis, to whom he offers incense; and last of all, before Osiris, arrayed in his celestial robe of white. From this elegant chamber, we passed into another infinitely more magnificent: it has two rows of square columns in the middle, six in each row, on each of which the same ceremony of the hero meeting the different deities, is repeated. Arueres, Anubis, and Osiris are the principal male deities, and Isis, in her different characters, is the only female deity. Round the walls are boats with a ram-headed deity on

* Nichao and Psammuthis.

board, and processions of captives, with their hands tied behind their backs. Over the door is a female deity on her knees, her wings extended, and on her head a tower or throne. Off this large chamber, on the right, there is a small room, in which there is a remarkably handsome figure of a young cow, with two men grooming the legs and tail, and one supporting the body: the rest of the room is covered with hieroglyphics. Opposite to this, on the left side of the large chamber, is a small room, the walls of which are entirely covered with representations of serpents with two or more heads, and many hieroglyphics.

"Having advanced beyond the columns, we came into a large chamber, 30 feet by 20, and 27 feet high. The female figure with outspread wings and the tower on her head, is portrayed upon the top at each end, the same as we frequently see it at each end of the sarcophagi. The ceiling is much higher than that of any of the other chambers, and, what is still more remarkable, is in the form of a round arch; as if the excavators had understood that this is the most durable form of a roof, the surface being less likely to fall in, and the best calculated to support the superincumbent weight of the rock. The devices with which it is covered are also worthy of attention, particularly a group that is immediately over head on stepping down from the chamber of columns. The most conspicuous figures are, a large black bull, probably Mnevis, the hideous erect quadruped called the wife of Typhon, and an enormous crocodile. The rest of the cieling is black, interspersed with stars. Along the sides and the ends of the chamber are portrayed numerous processions with boats, and many representations of gods and men; but it would require a volume to describe them all. Off this chamber, to the

right, is a small room, which is merely whitewashed, the wall being plain without any device, except, in the door, a majestic head-dress with two horns spreading in a wavy line beneath. To the left of the large chamber, is another, in the centre of which are two square columns, on the sides of which the hero is represented making his appearance before the different deities, as before. On one of the columns, a *human sacrifice* stares us in the face. Three human figures rest on their knees, with their heads struck off, and a serpent erects his crest, as if to drink the stream of life as it gurgles from their veins, while behind them, the executioner brandishes the ensanguined knife, ready to decollate three other victims who are lying prostrate and bound with a cord. A bench of rock, about the height of a side-board, runs all round this chamber: it is well finished and painted like the rest of the walls. The principal devices are tiger-shaped couches.

"From this chamber, (which, from the greater freshness of the colouring, I should imagine to have been the last finished,) we returned to the large chamber, and, on our left, passed into another, the largest of any in the tomb, being about 40 feet by 17. It has one row of four columns in the centre, one of which has fallen down, and the chamber has never been finished: there is no painting on the walls, and they have been very imperfectly whitewashed. Mr. Belzoni found in it the mummy of a bull, and several small figures of pottery ware, vitrified externally, and of a remarkably fine blue colour. When we visited the tomb, there was an immense number of wooden mummy-shaped figures in it, about eight inches long, and covered with asphaltum: they were probably intended to be given to friends as a memorial of the de-

ceased, to whom they might bear a slight resemblance, for they differ both in feature and shape in different tombs. They are generally made of the sycamore wood, and were in such countless numbers in this chamber, that it would seem to have been a general storehouse. From this lumber-room, we again returned to the principal chamber, where our attention was engaged by the choicest morsel of antiquity in the whole tomb; an alabaster sarcophagus 9 feet 5 inches long, 3 feet 7 inches broad, and 2 feet 2 inches deep. It is of a yellowish white colour, translucent, and is covered, both within and without, with hieroglyphics, sphinxes, and curious devices, in intaglio, and painted blue. The lid had been dexterously fitted on, falling into a ledge, which remains entire all round, except at the angles, where it has been broken in order to raise the lid, which has been shivered to pieces. Many of the fragments were lying about, but the greater part had been carried off. The alabaster is remarkably fine, and the workmanship excellent. From under the sarcophagus there went off a narrow passage, about 6 feet high and 4 feet wide, now filled up with rubbish. Mr. Belzoni pursued it to the distance of 300 feet, when he found it obstructed with the *detritus* of the rock and bat's dung.*

"Over the whole of this tomb, the colours are re-

* It is remarkable that this circumstance did not induce the fortunate discoverer to prosecute his researches a little further, since he had evidently reached a point from which this passage must have communicated with the open air, by another entrance, which has been obstructed by part of the roof falling in. The bats could not have entered by the tomb, for there is not a soil on any part of it. A little excavation would have unravelled the mystery; and it would probably have been found, that it ends in a common passage that goes completely through the mountain, and from which the whole labyrinth of these curious excavations might be examined.

markably vivid, and the painting does not seem to have suffered either from time or human violence. It is impossible adequately to describe the sensations of delight and astonishment that by turns took possession of our minds, as we moved along the corridor, and examined the different groups and hieroglyphics that occur in every successive chamber.* We had been told, that what we saw was a tomb; but it required a constant effort of the mind to convince us that it was such.† Only one sarcophagus in one chamber, and twelve chambers, exclusive of the long corridor, all highly ornamented for nothing! It may have been a subterraneous temple, exhibiting the religious creed of the worshippers or the rites of initiation. It may have been a subterraneous palace like those of the king of the Troglodytæ. But never was there such a superfluous waste, if we are to suppose that all this was done merely for the reception of one sarcophagus. Not one of the usual badges of royalty accompanies the principal personage in the paintings; nor is there any thing by which he can be recognised as a king. There is no crown upon his head, and he has no attendants. It is evident, that this tomb has never been generally open further than the well. Thus far, the hieroglyphics and devices are soiled by contact with the external air; but it contains no inscriptions whatever, which shews that the external entrance

* The whole of the hieroglyphics in this tomb are stated by Mr. Belzoni to consist of 500 different characters.

† "It is really like a scene of magic,—the sudden transition from the naked solitude of the silent, unpeopled, scorching desert into chambers all adorned with brilliant and vivid paintings. Is this a tomb? It cannot be. Come, come, Aladdin, rub thy lamp and order supper. These halls are suited to the banquet and the song. But it *is* a tomb: these are the chambers of the grave."—*Scenes*, &c. p. 103.

must have been blocked up at a very early period. All beyond the well is so fresh, that it never could have been generally open to the air."*

That these tombs were intended to subserve some other religious purpose, there can, we think, be no doubt. Like the chambers of imagery seen by the Jewish prophet, they were doubtless the scene of idolatrous rites "done in the dark," and nefarious mysteries. They may also have been the residence and workshop of the college of priests. Besides these mysterious sanctuaries, there are found large pits which have evidently been formed as general receptacles for the vulgar dead. One of these, discovered by Earl Belmore, near the small temple of Isis above the Memnonium, contained upwards of 1000 mummies, "decently wrapped up in grave-clothes, and laid in a horizontal posture one above another." Sir F. Henniker was present at the opening, by the Arabs, of what proved to be "a Grecian-Egyptian sepulchre, the first of the kind hitherto discovered," of which they offered him "the haul" for four guineas. It consisted of three chambers, containing fourteen coffins, on each of which was placed a bunch of sycamore branches, which fell to atoms at the touch. There

* Richardson, vol. ii. pp. 7—73, vol. i. pp. 263—306. These tombs, Mr. Jowett remarks, cannot be better described than in the words of Ezekiel (ch. viii. 8—10). "Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do there. So I went in and saw; and behold, every form of creeping thing and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." The Israelites, adds Mr. J. "were but copyists: the master sketches are to be seen in all the ancient temples and tombs of Egypt." Many other passages in Scripture receive illustration from these extraordinary tombs. See in particular Isa. xiv. 18, xxii. 16.

were also "coffinless bodies, having the appearance of leather, dried in the same manner as is still practised by the Capuchin friars in Sicily. One of these stood erect at the entrance; the others were laid prostrate on benches. The heads were shaved, the beards of a few days' growth. On the principal coffin was found the following inscription:—

ΣΩΤΗΡ ΚΟΡΝΗΛΙΟΥ ΠΟΛΛΙΟΥ ΜΗΤΡΟΣ
ΦΙΛΟΝΤΟΣΑΡΧΩΝ ΘΗΒΩΝ ☥

The hieroglyphics testify to the degeneracy of the art. The papyrus found in this case was not, as usual, rolled up, but folded flat. The body was enveloped in thirty linen wrappers, the hands and mouth gilt."* From another, this Traveller copied an inscription, which attests the coffin to be about 1650 years old. Some long earthenware jars were in the tomb, but empty. "Among the dead," he adds, "I found platted hair, and hands, the nails of which prove the ancient use of henneh; also, a female body entirely covered with an elegant network of blue beads or bugles, ornamented with small scarabees and deities. I discovered a basket full of the *viaticum*, about a shilling's worth of biscuits, to last the whole voyage from this world to the next: the panier is of the same construction as those still made at the Cataracts and in South America." It is extremely difficult now to procure at Thebes any little antiquities of value. The Arabs bring for sale small mummy ornaments, such as the little *termini* of wood or pottery always found in the tombs, rings of wood or pottery, scarabæi, "pocket idols," probably worn as amulets, scraps of papyrus, and a variety of trifling articles; but these are the mere refuse of the privileged collectors, and of

* Henniker, p. 136. This case and papyrus were presented to the British Museum.

the many sharp-witted nondescripts in their service. "The whole of ancient Thebes is the private property of the English and French consuls. A line of demarcation is drawn through every temple; and these buildings that have hitherto withstood the attacks of barbarians, will not resist the speculations of civilised cupidity, virtuosi and antiquaries."* The plain is strewed with broken bones; mummy-chests broken up, are sold for fire-wood,† and the *amomum* ‡ or

* Henniker, p. 139.

† "These cases are generally of Egyptian sycamore, but differ very much from each other as to the degree in which they are ornamented. Sometimes there are one or two inner cases, besides the outer one. Leaves and flowers of acacia are often found round the body, and sometimes lumps of asphaltum, as much as two pounds in weight. The case is covered with a cement resembling plaster of Paris, in which various figures are cast. The whole is painted generally with a yellow ground, on which are hieroglyphics and figures of green. Small idols are found lying about, and sometimes vases containing the intestines of the mummies, generally of baked clay painted, some few of alabaster: there is much pottery besides, and many wooden vessels. Mr. Belzoni found some leaf-gold beaten nearly as thin as ours. No instruments of war are found in the tombs. This gentleman found only an arrow with a copper point, well fixed in one end, while the other had a notch. Figures of the *scarabæus* are sometimes found executed in alabaster, verde antico, and other materials. From the garments in which the mummies are sometimes wrapped, it appears that linen manufactures were brought to equal perfection among the ancient Egyptians, as they are now among us. They understood the tanning of leather, of which some shoes are found. Some of the leather is stained with various colours, and embossed. The art of gilding is proved to have existed among them in a state of great perfection. They knew how to cast copper, as well as how to form it into sheets. A few specimens of varnishing are found, which shew that this art and the baking of the varnish on clay, were in such perfection that it appears doubtful whether it could now be any where imitated. In the art of painting, they were a little behind in not giving their figures relief by shading; but their colours, particularly the red and green, are well disposed, and produce a splendid effect, especially by candle-light."—MALTE BRUN, vol. iv. pp. 86, 7.

‡ Amomum, whence our word mummy, comes from the Coptic

bitumen offends the nose wherever there [is a fire; while the Arab fellahs are becoming rich in paras by the traffic in the leather-covered skeletons of the ancient Thebans.*

The ruins on the east side of the river are far from being so interesting as those on the Libyan side: they consist almost entirely of the temples of Luxor and Karnak. No excavations have hitherto been discovered. The edifices here, however, are on a grander scale. Luxor (El Aksor, the ruins,) is at present the port of the eastern Thebaid; and the remains of an ancient pier, apparently of Roman workmanship, shew that it was so in former times. The ruined temple at this place is, like the Memnonium, a meré skeleton: the greater part of the columns in the interior, and part of the sanctuary, are still standing; but the outer walls have been thrown down, and the materials carried away. It is nearly 800 feet in length, and the propylon extending along the front measures in width about 200 feet at its present base, which is betwen 20 and 30 feet above the foundation.† This

mom, which signifies wax. Dr. Granville has recently discovered the whole process of embalment; and by boiling out the wax, he has succeeded in restoring a mummy to the texture, condition, and corruptibility of a recent corpse, so as to admit of its being dissected; and decomposition has taken place within thirty hours after.

* The price of a mummy in 1820, was from five to ten shillings. "These practised riflers of the grave," we are told, "know at a glance, whether it is a mummy of the first, second, or third class; and they will put one of the latter into an empty case belonging to a higher class, and sell it to the stranger."—*Scenes, &c.* p. 112.

† This temple is described by Sir F. Henniker as "swarming with dogs, Arabs, houses, and other filth, by the accumulation of which the entrance of this magnificent fabric, which ought to be 50 feet in height, will not now admit a man without stooping. Part of the building has been converted, first into a Greek church; now into a cinder hole." "In one court," says another Traveller, "you

temple resembles in its plan, that at the Memnonium, more than those of Karnak and Medinat Habou: it consists of a propylon, large colonnades, and several chambers. On the front of the propylon is exhibited a battle scene, in a most spirited style, in many respects resembling one of those at the Memnonium. Stairs, which are now much dilapidated, lead to the top, giving off passages to small chambers as they ascend. The base of the propylon is built up all round with the houses of the present village. All along the front are several statues: the mitre-shaped head-dress and part of the face of two of them, (one on each side of the gateway,) appear above the rubbish; and others are to be seen in the interior of the houses, just rearing their colossal heads above the mud. They are all of the large-grained granite called syenite, beautifully formed and highly polished. A little in advance of the propylon, towards the east, are two beautiful obelisks from the same quarry, in perfect preservation; they are about 80 feet high, and 10 feet square at the base, and are covered all round, from top to bottom, with deeply-cut hieroglyphics, beginning at the top with the mitred hawk, emblematic of their dedication to the sun.*

find a mosque and some dark habitations; in another, some meaner hovels, litters of dirty straw, the ox, the ass, the goat, ragged children, and their poor and sickly-looking parents. Some parts which are roofed, and might be made commodious as a shelter, are left vacant and silent for the timid lizard."—*Scenes, &c.* p. 83.

* "Before the grand entrance of this vast edifice, two lofty obelisks stand proudly pointing to the sky, fair as the daring sculptor left them. The sacred figures and hieroglyphic characters are beautifully cut into the hard granite, and have the sharp finish of yesterday. The very stone looks not discoloured. You see them as Cambyses saw them, when he stayed his chariot wheels to gaze up at them, and the Persian war-cry ceased before these acknow-

"Behind the propylon is the dromos, a large open court about 300 feet long and 160 feet wide, surrounded with a piazza formed by a double row of columns, which appears to have been walled and covered in. All the columns, as well as the side of the propylon, are covered with sculpture. From the dromos, the visiter passes on between a double row of stately columns, 12 feet in diameter, and between 30 and 40 feet high, with spreading capitals resembling the budding lotus: there are six columns in each row. We come next to what has the appearance of a cella; it is peripteral, having a row of eleven columns on each side. The walls are pretty entire, and inclose a space about 160 feet long, and 140 wide, which is at present occupied by a number of the villagers and their cattle. It contains several columns, and the fragments of many more. From the figure of the cross and other insignia displayed along the walls, it appears to have been once used as a place of Christian worship. There has been a door-way at each end, both of which are now built up, and the regular entrance is over a low part of the side wall. We next came to another colonnade, consisting of ten rows of columns, three columns in each row, all of which are covered with sculpture and hieroglyphics; then to a cross wall with a door-way in the middle of it; beyond which is another colonnade, consisting of eight rows of columns, four columns in each row, leading to what may be regarded as the sanctuary of the temple. Here, in the

ledged symbols of the sacred element of fire. Very noble are all these remains, and on the propylon is a war-scene much spoken of; but my eyes were continually attracted towards the aspiring obelisks, and again and again you turn to them with increasing wonder and silent admiration."—*Scenes and Impressions*, p. 82. "The obelisks," says Sir F. Henniker, "though half-buried, are the finest in the world."

middle of the wall, a niche, apparently designed for a statue, occupies the place where, in conformity to the plans of the other temples, we expected to find a door; but this we met with on the north side, and, on entering, we found ourselves in the *sanctum sanctorum*, or innermost apartment of all, a small chamber about 14 feet square, covered with sculpture and hieroglyphics. From this we passed into another chamber, containing twelve columns; and thence into another, containing four columns, and adorned with an equal number without, with the appearance of there having been many more; all of them highly ornamented with sculpture and hieroglyphics. We have now arrived at the end of the ruin, and near the brink of the river, towards which there has been no door of access; but the present termination does not seem to have been the original one. The subjects of the sculpture or hieroglyphics do not differ materially from those already described.

"On the east side of the temple, there is an immense heap of rubbish higher than the temple itself, consisting of mud and sand, and broken pottery-ware. The present village of Luxor occupies the centre of the ruin, and spreads out a considerable way to the north, and south, and east. It contains one hundred Coptic families, who have four priests, and a place of worship about four miles distant in the desert.* There are about five times the number of Mussulmans, who live in small huts about twelve feet square, among vermin, dust, and filth, the usual com-

* When Mr. Jowett was at Luxor, the number of priests was reduced to three. In the school were from fifteen to twenty scholars: the master, as usual, was nearly blind; he had, however, copied some Coptic and Arabic on paper, which the boys learned almost by rote. Their church, which is in the hills, more than an hour's ride off, is also the church to a village adjacent, called Zenia, where there are about forty Christian families.

forts of the moslems in Egypt. These wretches neither enjoy themselves, nor permit others to enjoy the sweets of a tranquil and social life.*

" The temple of Luxor was probably built on the banks of the Nile for the convenience of sailors and wayfaring men, where, without much loss of time, they might stop to say their prayers, present their offerings, perform their vows for past favours, and bribe the priests for promises of future success. Great and magnificent as it is, it only serves to shew the way to an edifice much greater, to which it bears only the proportion of a lodge to a palace; I mean the splendid ruin of the temple at Karnak.

" The distance from Luxor to Karnak is about a mile and a half, or two miles. The whole road was formerly lined with a row of sphinxes on each side. At present, these are entirely covered up for about two-thirds of the way on the end nearest to Luxor, and the track lies over the superincumbent ruins of unburnt brick and broken pottery-ware, covered with dust and scattered tufts of a hard, rushy grass, such as generally grows in those parts of the country which are not subjected to the fertilizing inundations of the Nile, or watered by the labour of man. Several high mounds appear in the course of the way, as if small hamlets or villas had formerly enlivened the scene. On the latter part of the road, near to Karnak, a row of criosphinxes (that is, with a ram's head and a lion's body) still exists on each side of the way. Some of them are very entire, but all are quite uncovered; they are shaded, part of the way, by a grove of palm-trees on each side. The road is regularly formed,

* " In the city of the hundred gates, the inhabitants on the east bank live in mud-hovels; on the west, they live underground."—HENNIKER.

and is 63 feet wide. The sphinxes, which are 12 feet asunder, are represented *couchant*, with their heads towards the road. They are of common sandstone, the same as that of which the temples are built. Each of them has, standing up between the paws, a small mummy-shaped figure, with the hands crossed over the breast, and the sacred *tau* in each, and a row of hieroglyphics down the front.* The road proceeds for a little way up a gentle ascent, after which it gradually slopes down, and terminates in a fine granite

* "In those forms, in that couched posture, in the decaying, shapeless heads, the huge, worn paws, the little image between them, and the sacred *tau* grasped in its crossed hands, there is something which disturbs you with a sense of awe. In the locality you cannot err; you are on a highway to a heathen temple; one that the Roman came, as you come, to visit and admire, and the Greek before him. And you know that priest and king, lord and slave, the festival throng and the solitary worshipper, trod for centuries where you do; and you know, that there has been the crowding flight of the vanquished towards their sanctuary and last hold, and the quick trampling of armed pursuers, and the neighing of the war-horse, and the voice of the trumpet, and the shout, as of a king among them, all on this silent spot. And you see before you, and on all sides, ruins; the stones which formed walls and square temple-towers, thrown down in vast heaps; or still in large masses, erect as the builder placed them; and where their material has been fine, their surfaces and corners smooth, and uninjured by time. They are neither grey nor blackened: like the bones of man, they seem to whiten under the sun of the desert. Here is no lichen, no moss, no rank grass or mantling ivy, no wall-flower or wild fig-tree to robe them, and to conceal their deformities, and bloom above them. No; all is the nakedness of desolation,—the colossal skeleton of a giant fabric standing in the unwatered sand, in solitude and silence,—a silence broken only by the approach of the stranger; for then the wild and houseless dogs, which own no master, pick their scanty food in nightly prowlings round the village, and bask in the sand-heaps near throughout the day, start up, and howl at him as he passes, and with yell, and bark, and grin, pursue his path, and mock his meditations. Old men and boys come out of the village to chase and still them, and supply their place; bringing with them little relics and ornaments for sale; and they talk and trouble you."—*Scenes and Impressions*, p. 86-8.

gateway in front of a temple of Isis, close to the village of Karnak. This handsome temple, which is one of a suite of smaller temples connected with the grand temple, consists of a propylon, a small dromos with columns on each side, a pronaos with four columns on each hand, and a cella divided into five different apartments. The sculpture and hieroglyphics are of the same description as on the other temples, and the worship of Isis prevails throughout.

"The regular approach to the large temple, however, lies considerably to the east. This is likewise bordered by two rows of sphinxes, which are much broken, and covered up with sand, and then passes through four immense propylons, the gifts of so many illustrious monarchs. The gateways are chiefly of polished granite, and, as well as the sides, are covered with sculpture and hieroglyphics, and adorned with numerous colossal statues, placed at the distance of four or five hundred feet from each other. Entering by the side, the traveller is placed in the centre of this splendid ruin, where the astonished eye passes over the wrecks of a sacred edifice extending about 600 feet on each hand, the whole length of the temple being about 1200 feet, and 420 feet in breadth.

"Besides this entrance, which leads directly from the Nile at Luxor, and which appears to have been formed for the religious processions and ceremonies that passed between the two places in sight of the wondering multitude, there is another, which seems to have been the principal and public entrance from the west, facing Northern Dair on the opposite side of the river. This entrance, which is near the wall of unburnt brick that inclosed the whole of the sacred ground, is also approached between two rows of sphinxes, part of which was uncovered by the Earl of

Belmore, and passes through a magnificent propylon, 400 feet long and 40 feet thick. It has eight windows in two rows, and four false doors on each side of the gateway. The north-wing of the propylon is very much fallen down. The front is not sculptured, nor ornamented with hieroglyphics; from which I infer that it has been left in an unfinished state. There is a staircase in the northern end leading to the top; and a passage runs over the ceiling of the doorway, from the north to the south wing. Looking forward from the centre of this gateway, the vast scene of havoc and destruction presents itself in all the extent of this immense temple, with its columns, and walls, and intersecting propylons, all prostrate in one heap of ruins, looking as if the thunders of heaven had smitten it at the command of an insulted God! Yet, this is but a part of the sacred premises of Diospolis. On every hand are gateways and adjoining temples, which, in other places, would be reckoned magnificent, and rows of sphinxes bounding the avenues leading to the different doors in the sides of this grand temple, this centre of pagan worship, the abode of the mighty Ammon. The walls that remain are so shattered, and the stones are so detached from each other, that I am disposed to ascribe the effect to the concussion of an earthquake, rather than to any human operation.

"This gateway leads into a spacious court, which might be considered as the dromos, did not a double row of stately columns, about 40 feet high, six in each row, almost preclude our regarding it as such. A row of smaller columns passes down each side; and on the right, a small temple projects considerably into the court. The columns in the middle of the court terminate in front of two broken colossal statues of large-grained granite, standing in front of another propylon,

which is completely covered with sculpture and hieroglyphics. Great part of it, however, has fallen down, and we see in the centre of the wall, many stones which had previously formed part of a temple more ancient than the present ruins. Each side of the passage is richly sculptured over with gods, and priests, and offerings, and hieroglyphics.

"To this propylon succeeds an immense colonnade, consisting of eighteen columns running across the building, and nine in the length of it. The two rows of columns passing down the middle are the largest, (as in the Memnonium,) and are about 11 feet in diameter. These supported the highest part of the roof, in the sides of which are small windows for the admission of light to this part of the temple. The other columns are about 8 feet in diameter, and about 32 feet high. They are not monolithic. The wall of the propylon, the side walls of the temple, and all the 162 columns, are completely covered with the sculptured images of the hawk-headed, wolf-headed, and human-headed deities.* This colonnade brings us to the end of this half of the temple, on the outside of which are sculptured two immense boats. One of them is 51 feet long, and has the head of a ram at each end, with only one principal person on board, who, in one part of the vessel, is arranging an offering, and, in another part of it, working the oar. The other boat is 45 feet long, and has a number of people on

* "To account for the occurrence of the immense colonnades that we meet with in the Egyptian temples, and more especially in those of the Thebaid, it may be observed, that the Egyptians had no other way of supporting a roof than by the erection of columns, the masonic arch not being then understood; so that, whenever a roof over a large space was required, a large colonnade was indispensible. The frequent and entire exhibition of their polymorphous deities, was another use that they made of the colonnades."

board, who are in the act of poling it forward. At this part of the temple entered the grand passage from Luxor, through the series of propylons and by the avenues of sphinxes already mentioned. The other half of the temple is equally, or, perhaps, more interesting, for we have not yet reached the sanctuary. Of four granite obelisks that adorned this part of the building, three are still standing: they are about 70 feet high, and 9 feet square at the base. The other has been thrown down and cut through the middle, that part of it might be carried away, which circumstances have prevented. A little to the west of the obelisk are several beautiful columns, well turned and highly polished, about 20 feet in height. The capitals are exquisitely wrought, and resemble the flower of the lotus. They seem to have been merely ornamental, and stand at the entrance of a sanctuary, which is also of highly-polished granite, and occupies the middle of this part of this temple. This sanctuary is open at each end, and divided into two open compartments, by small partition walls that advance but a short way upon the floor. The ceiling is also of granite, painted blue, and adorned with stars. The walls are covered with sculpture and hieroglyphics; and offerings to Osiris and Mendes, occurring throughout, shew the purpose for which it was constructed, and the infamous nature of the Egyptian devotion. Latterly, however, this sanctuary seems to have been chiefly appropriated for the reception of the images, vessels, and sacred utensils employed in the rites of their religion. The Earl of Belmore caused excavations to be made in it, and the discovery of a granite boat, with an image on board, a number of small statues, and other remains of antiquity, were the result; proving at once the sagacity of his lordship's conjec-

ture, and the use for which this innermost apartment was constructed.

"But walls of granite alone were not considered as adequate to guard the sanctity of this little fane; stone walls were also added, with chambers on each side, exclusive of the walls of the temple. Beyond this is another extensive colonnade, which is much broken down, as well as the side walls of the temple. Indeed, the whole of this division of the edifice has suffered much more than the other; and in many parts, it is quite level with the rubbish, so that we could merely trace the continuous line of the wall, and in some places not even that. Passing out at this end of the temple, there are the remains of another colonnade, and, at the distance of about twenty paces, another gateway, which at one time probably formed a part of this most magnificent edifice; but the intermediate space is so much covered with rubbish, that it was impossible to trace any connexion between them. Much digging would be requisite to enable the antiquary to form a correct plan of this most interesting field of ruins. The great temple, the habitation of their gods, occupies the centre; the field all round is intersected by avenues lined with sphinxes, leading up to the temple, like so many *radii* from the circumference to the centre. Between these different avenues stood the houses of the city. Each quarter was provided with a gateway, and frequently with a temple and place of worship in the course of the avenue, between it and the great temple. Several of these are buried in the rubbish. In one which was uncovered by Mr. Belzoni, were found rows of female statues with the human body and the lion's head, in a sitting posture, with their hands upon their knees, the left hand holding the sacred *tau*. Near to this temple is

a large tank containing water; there is also another large tank near the great temple.*

"Every thing, in regard to the plan and splendid embellishment of this great capital, appears to have been subservient to religion; for never was there a city, not even modern Rome, of which it might be said with equal truth, that the temple is every thing, and the habitations of individuals of no consideration. And if we take into account, on the western side of the river, Medinat Habou, which faces Luxor, and Northern Dair, which faces Karnak, all of which formed but so many cardinal points in the religious processions of the Theban priests; (for, though the tabernacle of Jupiter dwelt in Diospolis or Karnak, yet, it was carried over the river every year, and remained for a few days in Libya;) we have a space of between nine and ten miles, over which they exhibited the pomp and parade of their religion, both in going and returning. Almost every part of the road through this immense theatre, was lined with sphinxes, statues, propylons, and objects calculated to awaken

* "At Karnak," says Mr. Jowett, "there are no Christians; but, in an obscure part of one of the temples, on a pillar, I found an inscription, in small red letters, which shews the former existence of Christianity here. It appears to be a list of bishops who perhaps left this memorial of a council held at this place. In the Greek convent at Cairo, I observed the public notice of the patriarch s having gone to Patmos in the September preceding, written, in the rudest characters, with charcoal on the wall."—*Christ. Researches*, pp. 146, 150. "Yes, in the solitude of these ruins, a weak, small sect, who, having 'little strength,' yet 'kept his word,' have read the gospel of Christ, and have sung the song of Moses to the ancient accompaniment of the loud cymbal;—here, even here, where the priests of Pharoah have sacrificed, and where Babylonian revellers may have stalled their foaming horses, spread their silken carpets, and drunk from their golden wine cups, after fulfilling what they knew not to be the will of the Most High."—*Scenes, &c.*, p. 94.

and keep alive the flame of devotion throughout the procession; and in the whole of the imposing ceremonies of pagan idolatry, I cannot conceive any thing more extatic or confounding, than the view which must have burst upon the ravished sight, when, at the close of the solemnity of bringing back their god from the other side of the river, they entered the grand temple at Karnak, to replace him in his shrine, with harps, and cymbals, and songs of rejoicing. I would attempt to describe the enthusiasm of the votaries; but the god was a ram, a hawk, a monkey, or a goat; and we blush to think that there should be a God in heaven, and that the heart of man should acknowledge any other.

"The field of ruins, more especially called Karnak, is about a mile in diameter. Probably, the whole of this space was once, in the prouder days of Thebes, consecrated entirely to the use of the temple. There are evidences of walls considerably beyond this, which, perhaps, enclosed the city in its greatest extent; but, after the seat of government had been withdrawn, the capital removed to another spot, and the trade transferred to another mart, the inhabitants narrowed the circuit of their walls, and planted their houses within the line of the sacred confines. Traces of ancient brick buildings extend about a quarter of a mile beyond the gateways and more recent walls, after which commences the level and cultivated plain, intersected by numerous and deep canals.

"From Karnak, we proceeded to Medamoud, which lies about a couple of miles to the east; but, from the low ground being still damp and unfit for travelling, we were obliged to take a circuitous route, and were full an hour in reaching it. In our way thither, we passed through the tents of the Bedoween Arabs, who

occupy the uncultivated part of the plain near the mountain, and pasture their flocks among the coarse rushy grass that springs up in these neglected fields. Here and there, a small patch of cultivated ground is met with; but the greater part of the land lies waste to supply the wants of the cattle. The ruins of many houses of sun-dried bricks shew Medamoud to have been a town of considerable extent. At present, it is quite uninhabited. A dilapidated gateway and a few granite columns are all that remain of an ancient temple, and shew that the same patient spirit of labour, and the same taste for ornamenting their sacred buildings with hieroglyphics and the images of their polymorphous deities, prevailed here as in other parts of the country. The greater part of the stone of which the temple was built, has been carried away, probably to assist in the construction of the stupendous edifice at Karnak. There are many evidences of Medamoud having once been a seat of Christian worship. The figure of the cross still remains on many of the houses, and the figure of the Virgin Mary, with the usual representations of God the Father and God the Son, still exist on the interior of a large building near the west end of the ruins.* The ruins of the ancient temple prove that Medamoud was a place of consideration in more ancient times; and not a few of the learned suppose it to have formed a part of ancient Thebes, which would be making that ancient city occupy nearly the whole of the plain on both sides of the river. From the report of its ancient population and wealth, a person may be induced to believe almost

* Medamoud has been supposed by some to be the site of Maximianopolis, the seat of a metropolitan, which D'Anville fixes at Negadi. It is full three miles from the Nile in a direct line, and about one and a half from the mountain.

any thing of the extent of this ancient capital: there do not exist, however, in the present day, any proofs in support of the opinion of its having been ever joined to Karnak by a connected series of buildings, like Luxor, or of their having ever been inclosed within the same walls. I am therefore more disposed to consider this as an adjoining village, than an integral part of ancient Thebes.

"When we examine in detail the workmanship of the temples on the eastern side of the river, we do not find that it is superior, and I should rather feel disposed to say not equal, to that displayed upon the temples on the west; it is only the battle scene on the propylon at Luxor, and the pastoral scenes on the north wall at Karnak, that can be put in competition with the ornamental part of the Memnonium and Medinat Habou. The execution and composition of both may be considered as of equal merit, judging from the imperfect specimens that remain for our inspection. In regard to the general sculpture and hieroglyphics, the small temple of Isis behind the Memnonium infinitely surpasses them all in point of execution. I am disposed to consider this small temple as one of the oldest in Thebes; and were I to arrange them in a chronological order, I should mention next, the *body* of the Memnonium; (the propylon seems to be considerably more recent;) next, the body of the smaller temple at Medinat Habou, both the propylons of which appear to be much more modern than the small temple of Isis at Karnak; next, the temple at Luxor; then, the large temple at Karnak; and, last of all, the large temple at Medinat Habou. Small temples probably preceded large ones; and temples built of the stone of the country in the

immediate neighbourhood, probably preceded those built of materials which were brought from a distance. There are several relics of the former on the western side of the river, but none, as far as I perceived, on the east, where they are all of sandstone, obtained from the extensive quarries of Hadjar Silsil. There are no obelisks on the western side of the river; and those on the eastern side appear to be older than the temples, and the hieroglyphics on them are deeper and better cut. There are many statues, both at Luxor and Karnak, of the red large-grained granite of Assouan: there are none on the western side of the river, saving the large broken statue at the Memnonium. On the eastern side of the river, there are no statues made of the stone of the adjoining rock, or of the highly crystalized quartzy sandstone; but, on the western side of the river, there are many fragments of both in different places. The two statues of Shamy and Damy are the largest, and apparently the oldest in Thebes. The angles in the arms, knees, and different flexures of the body, are more acute, and the soil upon the stone is greater; they are probably coeval with the first series of temples. Some small figures made of the same stone, and cut in the same style, are found in the tombs of the kings. If the first series of temples are those which were destroyed by the orders of Cambyses, (admitting such an event to have taken place,) the date of the temples in Diospolis, of the different propylons, and of the large temple in the western Thebes, is probably subsequent to that period; and their being constructed of the materials of other sandstone temples, furnishes a presumption that they were constructed posterior to some great disaster, and most probably to the one alluded

to.* The greater part of these temples I consider to have been erected by the hierarchy, and not by the government of the country; for not one of them has been begun and carried on regularly to a conclusion, but they have been built up in detachments; first, a small cella, then side chambers, then a pronaos, then a propylon, then a colonnade, a dromos, a propylon, and so on, as they obtained money from the success of their speculation, or donations from grateful sovereigns. The later parts of the temple are hardly ever in proportion with the former, so that they appear to have begun their buildings without any regular plan."†

Diodorus Siculus mentions four temples at Thebes, admirable for their beauty and grandeur, which are supposed to be those of Luxor, Karnak, Medinat Habou, and Memnonium. The city itself, he states to have been 140 stadia in circuit, which corresponds, according to the measurements of the French, to the area occupied by the magnificent ruins at those places, excluding the Hippodrome and Medamoud.‡ Who was

* "Herodotus mentions a spacious temple in Thebes, which contained a number of wooden statues; and he states that they existed in the time of Hecatæus, who is believed to have flourished in the days of Darius Hystaspes, the successor of Cambyses; a proof that the Theban temples had not been all destroyed by the son of Cyrus. But the venerable historian does not mention, whether that temple was on the eastern side of the river or on the western, and is altogether silent as to its dimensions, and as to the number of temples in Thebes."

† Richardson, vol. ii. pp. 78—110. Mr. Jowett, speaking of the ruins at Karnak, says: "The specimens of massive architecture here, exceed all that we have hitherto seen, for their extent, the magnificence of some parts, the beauty of the obelisks, and particularly the simple grandeur of one gateway. Portions of them are considered to be of high antiquity. Symmetry, however, is violated in the finest parts."—P. 146.

‡ Between 14 and 15,000 metres, or about seventeen miles and a half.—*Ency. Metrop.*

the real founder of Thebes, he says, is a subject of dispute, not only among historians, but even among the priests of Egypt. According to the received tradition, the city of a hundred gates was built by Osiris, who gave it the name of his mother; but succeeding ages called it Diospolis and Thebes. Diospolis is afterwards stated to have been built by Busiris II., the same, probably, as the Osiris referred to.* This was the city, we are told, to which Homer refers in the well-known passage as amplified by Pope:—

> "Not all proud Thebes' unrivalled walls contain,
> The world's great empress on the Egyptian plain,
> That spreads her conquests o'er a thousand states,
> And pours her heroes thro' a hundred gates,
> Two hundred horsemen and two hundred cars
> From each wide portal issuing to the wars." (*Il.* ix.)

The most ancient edifices of which remains now exist, are ascertained to have been commenced after the final expulsion of the Shepherd-kings of Memphis

* Busiris appears to be only a corruption of Osiris with the article prefixed, P'Osiris. The real origin and import of the name of this ancient capital are involved in the obscurity of fable. Bryant cites from the Scholiast on Lycophron, the assertion, that the city Theba in Greece was so denominated from the sacred Cow of Cadmus (ἀπο Καδμου βους); and Theba, in Syriac, is said to signify a heifer, which was sacred to Isis. Pindar makes Theba to have been the daughter of Meltpa, the consort of Asopus (Olymp. vi. 5); while another tradition makes Thebah the concubine of Jupiter and the mother of Ægyptus; a genealogy clearly fabulous, yet strikingly agreeing with the legend, that Osiris (the same as Ægyptus) gave to the city the name of his mother. There can be no doubt that the Grecian Thebes received its name from Egyptian colonists. M. Champollion supposes the word to be derived from the Egyptian *Thbaki*, "the city;" an etymology which we cannot regard as probable. Other learned writers contend that *Theba* signifies the Ark! See BRYANT'S *Anal.* vol. iii. pp. 304, 402. FABER *on the Cabiri*, vol. i. p. 178; ii. 164. Upon the whole, it seems most probable, that Thebes received its original name from a real personage, the mother of the founder, whatever may be the primary signification of the word itself.

by the third monarch of the eighteenth dynasty, about 1778 B.C. This is by far the the most brilliant epoch of the Egyptian annals.* During the interval which separated the sixteenth dynasty from the eighteenth, the Theban monarchs are stated to have been tributaries to the pastor-kings of Memphis. It was probably on occasion of the liberation of the country from this detested yoke, that the first Diospolitan monarch of the eighteenth dynasty assumed the name of *Amenoftep*, Approved of Ammon, (the Amenophis of the Greeks,) and that the splendid temple and city were founded on the eastern side of the Nile, which received their dedicatory name in honour of the same patron deity, the Egyptian Zeus or Jupiter. It is evident, that the name to which Diospolis corresponds, originally denoted only the eastern quarter of Thebes; but it seems to have gradually superseded the original name of the city. The No-Ammon of the Old Testament is supposed to be the proper form of the appellation which the Greeks, according to their invariable custom, translated. It is remarkable, however, that no inscription, so far as we are aware, should yet have been found to exhibit the Egyptian name of the Ammonian capital.† In the time of Homer, it still retained the venerable name of Thebes; and Apollonius Rhodius thus celebrates the high antiquity of this

* Under the reign of this dynasty (extending from the year 1822 B.C. to about 1500 B.C.) took place the expulsion of the shepherds, the restoration of the Egyptian monarchy, the construction of the finest edifices of Thebes and of Nubia, the exodus of the Hebrews under the guidance of Moses, and the emigration into Greece of the Egyptian colonies of Danaus.—CHAMPOLLION'S *Prem. Lettre à M. le Duc de Blacas*, p. 98.

† Dr. Richardson says, that the Arabs called Karnak, *Hamdi*. Can this word be related to the ancient name? The Arabs believe, that Medinat Habou takes its name from a famous monarch called Habou.

famous capital, the mother-city of Grecian civilization.

"They who the worship of the gods attend,
Where Thebes beholds Tritonian towers ascend.
Oldest of mortals they who peopled earth,
Ere yet in heaven the sacred signs had birth.
The Danai, sacred race, were then unknown;
Th' Arcadians held the plains of Greece alone,
On acorns wont in sylvan wilds to feed;
Ere men the lunar wanderings learned to read;
Ere yet the heroes of Deucalion's blood
Pelasgia peopled with a glorious brood.
The fertile plains of Egypt flourished then,
Productive cradle of the first of men."*

The reign of Osymandyas, indeed, who is supposed to have been the first monarch of what is called the sixteenth dynasty, (the second of credible history,) carries us back to nearly three and twenty centuries before the Christian era; nor can there be a doubt that Thebes was founded very soon after the dispersion of mankind.

It will hardly be thought that we have dwelt too long on the monuments of this most interesting spot; but we must now hasten to complete, with as much brevity as possible, our description of the rest of Egypt. There is a beautiful walk up the river on the eastern bank; and at a bend in the stream, a raised camel-path commands an interesting retrospective view of the magnificent field of ruins—Luxor, Karnak, the ruins on the western bank, with the rocky hills behind them, the reaches of the tranquil river, the verdant vale in contrast with the sands of the Arabian desert, the grand colonnade of Luxor in shadow, the back of the propylon, the pointed obelisks, and the large masses of Karnak, with the scattered groves of date-trees; all these, seen in the light of the setting-sun, form a

* Preston's Translation, b. iv. l. 330.

landscape almost unrivalled for its "sad sublimity of aspect." "There are no ruins like these ruins," says the picturesque writer so often cited, and whom we must here take leave of,—"the strong and proud masses of which mark where Egyptian Thebes, 'the world's great empress,' the terror of other times, once laughed within her hundred gates! *Jacet obruta.*"*

The next place of any consequence which occurs in ascending the Nile, is Hermont, a small village on the western bank. The ruins of the ancient Hermonthis (formerly an episcopal see) are found about a mile from the river, between the present village and the mountain. They consist of a small temple and an immense heap of rubbish composed of unburned brick. The walls of the pronaos are standing, but in many places much dilapidated; the cella is pretty entire, and covered with sculpture and hieroglyphics, which are well cut, and indicate a more ancient date than most of the temples in Egypt. Yet even here, we find stones with hieroglyphics inverted, as if the temple had been built or repaired with the materials of another edifice. The representations on the walls consist chiefly of cats, ibisses, serpents, and cynocephali. On the end wall, there are a cameleopard and a wolf, looking different ways. The brutal Typhon is seen displaying the character of the ourang-outang, together with his hideous consort. Behind him is the god Mendes, of whom he seems in awe. Harpocrates is seen seated on the budding lotus, his finger on his mouth; and on his right, Isis is nursing Horus. On the south side of the temple, there is a tank of water, lined with stone, with steps leading down to it, which

* Scenes and Impressions, p. 113.

was once used for the ceremonies of the temple: now, being nearer to the village than the river, the natives frequent it for washing their clothes. At a considerable distance to the south of this tank, are ruins of an extensive building which appears to have been a Christian church. "The figure of the cross is cut upon the wall in several places. There have been four rows of granite columns within the cella, of Greek or Roman workmanship. The walls have been built of the materials of an old Egyptian temple: many of the stones are very large, stretching quite through the wall, and are covered with sculpture and hieroglyphics. Part of the interior is still covered with plaster and painted with red figures, such as are usually exhibited in the Greek churches. There are still Christians at Hermont."*

Between this place and Asfoun (*Asphynis*), the bed of sandstone terminates towards the north. The latter town stands about a mile from the river, in the widest part of the plain of Esneh. Except a few granite columns of Roman workmanship, there are no antiquities. The immense mound of rubbish on which the town is built, indicates an ancient site; and in the sandy plain bordering on the cultivated ground, are found a number of mummy pits, and many broken sarcophagi of terra-cotta are scattered about, the traces of a former population. The whole tract, from the patches of arable soil which occur, appears to have been once a fertile plain, although the greater part is now buried in sand. At the distance of an hour and a half's ride from the village, is a ruined Coptic convent, a large building of unburnt brick, in a most wretched condition. The walls are covered with

* Richardson, vol. i. pp. 530—3.

Arabic and Coptic inscriptions. Two rooms are laid with mats, and provided with jars of water, for the use of those who come hither to worship; but the monks have long withdrawn from the empty cells.

Esneh, the ancient Latopolis (situated in 25° 17′ 38″ N. lat., and 32° 29′ 56″ E. long.),* is the last garrison town southward, and the last Coptic bishopric. It is a respectable market town for this part of the world, and has some flourishing manufactures.† Mr. Jowett found the ecclesiastical establishment here to consist of a bishop and six priests. The Christian population numbers between 3 and 400 families, who have two churches, and a third further up the country. They appeared wretchedly poor. In the school were found sixteen scholars under a blind schoolmaster. The bishop stated, that his jurisdiction extended over all the country to the south, but that there are no Christians beyond Edfou.

The remains of a temple, the only ruin in Esneh, occupy the middle of the town. It is built of sandstone, and resembles, in the moulding passing down the angles and in some other circumstances, the temple at Dendera; but it is smaller, and the sculpture is far from being so well executed. The pronaos is for the most part filled up with drifted sand and dirt, and the remainder is used as a warehouse. It contains six rows of four columns each, with the lotus-leaved

* According to M. Nouet in Malte Brun. In the Ency. Metrop., its position is stated to be in lat. 24° 58′ S., long. 32° 35′ E. Latopolis was so called from the fish that was adored there. Its modern name (*Asna*) is said to signify illustrious.—D'ANVILLE, vol. ii. p. 163.

† Among other things, a great quantity of very fine cotton stuffs and shawls called *malayeh*, much used in Egypt, are manufactured here. The Sennaar caravan disposes here of a portion of its articles, particularly gum-arabic, ostrich feathers, and ivory.

capital; but no two capitals are exactly the same.* Different devices resembling those at Dendera, are introduced on the ceiling between the rows of columns; and between the last row and the wall on each side are represented what have been called the twelve signs of the Zodiac. The figures supposed to represent the signs, are the same as those in the zodiac of Dendera, but with a somewhat different arrangement;† from which certain sagacious philosophers have inferred, that this zodiac must be 2145 years older than that at Dendera, and that it was constructed between six and seven thousand years ago. Dr. Richardson denies that these mythological groupes have an astronomical import;‡ but, however this point may be decided, nothing can be more absurd than the chronological reveries which have been founded upon the alleged high antiquity of this temple. The roadway is now upon a level with the roof of the body of the temple, and on this are built the pigmy houses of the Arabs, so that nothing below the moulding can now be seen.

* These capitals, Sir F. Henniker remarks, "display the taste of the Egyptians,—regular irregularity, like the roses of a Roman archway, variations of the same subject with a family likeness throughout the whole." Yet, though each is individually beautiful, the want of uniformity injures the effect of all. Denon speaks of the portico at Esneh as the finest fragment of Egyptian architecture.

† At Dendera, the ascending signs begin with *aquarius*, and end with the beetle, and the descending signs begin with *capricornus*, and end with *leo*. Here, the ascending signs begin with *pisces*, and end with *leo*, while the descending signs end with *virgo*, between which and *leo* is a sphinx. See Richardson, vol. i. p. 312.

‡ See note at p. 66. M. Delambre, whose authority, on astronomical questions, commands the highest respect, has shewn that they furnish no data for determining the age of the buildings which they adorn; and M. Letronne has adduced strong grounds for believing that they are merely astrological.—*Ency. Metrop.*

At a place called Dair, three miles N. of Esneh, and considerably inland, are found the ruins of a small temple in a much more dilapidated state, with the remains of a similar zodiac sculptured on the ceiling of the pronaos. The walls are covered with sculpture and hieroglyphics, but the workmanship is inferior and unequal. Within the pronaos, there is a good figure of Harpocrates seated on the budding lotus.* The surrounding plain is a good soil, but imperfectly cultivated, and beautiful fields are suffered to become parched and desert through the neglect of irrigation.

Immediately opposite to Esneh, at what was anciently *Contra-Laton*, is another small temple, much dilapidated, and apparently older than any of the temples at Esneh. It stands at a considerable distance from the river, and appears to advantage only at that distance, as it contains nothing of sufficient interest to compensate for the trouble of visiting it.

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At the north-western corner of the village, and on the highest ground, stands a magnificent temple, which, though seen after Dendera, and inferior in size to that of Karnak, is said to yield in effect to neither, the mole and entrance being particularly noble. Numerous brick huts have been erected upon the top of the temple, in the peristyle, and in front of the propylon, so as to render access to it difficult every way. The propylon is in the form of a truncated pyramid, and is at once the most imposing and one of the best proportioned in Egypt. From a base 90 feet in length by 30 feet in width, it rises up on each side of the gateway, "like two square towers without embrasures," gradually narrowing till, at the height of 100 feet, it measures on the flattened top only 75 feet by 18. Handsome stairs lead from the gateway on either hand to the different chambers and to the summit. Over the entrance is the globe with the serpent and wings, and on each side is sculptured on the wall a colossal figure of Isis, attended by the hawk-headed deity and another colossal figure armed with a hatchet.

Within the propylon is an open court, or *dromos*, inclosed with high walls covered with sculpture, and adorned with a peristyle of eleven columns, besides five on each side of the doorway, all covered with sculpture. The pronaos, at the northern end of the court, has six columns in front, with varied capitals, resembling the leaf of the *doum*, or Thebaic palm, the leaf of the date-tree, and the budding lotus. The winged globe and serpent occur again over the door, and are frequently repeated on each side, with other strange devices of beetles, long-tailed monkeys, &c. A moulding passes down the corners of the temple, the same as at Dendera and Esneh, so as to include the whole in a frame. Within the pronaos are two rows of columns, three in each row, loaded with hieroglyphics and devices; the globe with wings is painted along the centre of the ceiling, and each intercolumniation has its peculiar ornament; but there is no zodiac. On the walls, Osiris, Isis, and Horus are receiving offerings. The entrance to the cella is quite blocked up with sand and rubbish.

The exterior of this beautiful temple is covered with similar decorations; only the figures are larger and less numerous. Isis is represented with her hair done up in the fashion of the Berber Arabs: before her stands a priest in a similar head-dress, who is offering incense, while a hawk is in the act of flying from his breast. In another part, a priest is sacrificing a gazelle to Osiris. Harpocrates seated on his lotus, the two-headed scarabæus rolling his ball, the horse, the ram, the ibis, the hawk, and even the unhallowed pig, are all represented on the walls of this magnificent edifice. The whole has been surrounded with a high stone wall, at once to exclude the unhallowed gaze, and to protect the sanctuary from vio-

lence; but it is now banked up with rubbish. The temple measures about 440 feet by 220, and its largest columns are 21 feet in girth and 42 feet in height.

Not far from this large temple, and on a lower level towards the S.W., stands a small peripteral temple, supposed to have been dedicated to the worship of Typhon, whose horrible image occurs above the capitals of the columns and elsewhere on the walls; but in no place is he presented with offerings.* On the west end, Isis is represented in a chair, with lotus flowers springing up all around her; in another place, she is nursing Horus before Osiris; in another, a groupe of women, with children in their arms, are on their knees before Nephthe, and Horus is standing behind her. The whole of the emblems indicate that the temple was dedicated to "the genius of population," rather than to the destroyer. The cella of this temple also is filled up with sand. There ought to be tombs in the neighbourhood of Edfou, but none have been discovered. †

A short distance above Edfou, the valley again contracts; and at *Hadjar Silsily* (the rock of the chain), the sandstone rocks on each side come close to the river, rising from 60 to 100 feet above its level, but not precipitously.‡ Here is an extensive and

* Dr. Richardson expresses his doubt whether this horrible dwarf be really designed to represent Typhon the gigantic destroyer, whose image, according to Plutarch, was the crocodile or the wolf. He supposes him to be the Egyptian Neptune.

† "At Edfou," says Malte Brun, "is a large temple, the corridors and mysterious passages of which are still to be seen." This seems to imply extensive excavations; but we have been unable to ascertain the authority for his statement. M. Drovetti has discovered near this temple an avenue of sphinxes.

‡ "One part of the passage has been often noticed for its contracted breadth, and is said to have been traversed in ancient times by a chain, which stopped the navigation of the river. It has even

ancient quarry, which has been fashioned into dwellings and shrines, and covered with sculpture and hieroglyphics. The most extensive excavations are on the eastern side, where the ancient roads leading into them still bear the tracks of wheel-carriages. These roads have been cut from the river through the sandstone, where it is shattered, porous, and of little value, into the parts of the rock where it becomes more compact and fit for being wrought: by pursuing them, the traveller may easily unravel the whole labyrinth. Some of the quarries are about 600 feet long, 300 feet wide, and from 70 to 80 feet high, but they never descend, apparently, below the level of the Nile. In some places, stairs have been cut in the rock; but in general, the only ladder is formed by square foot-holes cut in the face of the rock, such as those by which the naked monks scale the precipitous front of the rocks at *Djebel el Tair*, near Minyet. In different parts of the excavations, are several inscriptions in Coptic, but by far the greater number are in Greek, recording the offerings of individuals. Dr. Richardson supposes, that the greater part of the quarry was most probably wrought by the Greeks in the time of the Ptolemies, when the worship of Jupiter Ammon was most especially in vogue. In one part, he observed a sphinx half cut out; in another, stones merely outlined; and in other instances, blocks nearly disengaged, and the splinters lying about with so fresh an appearance, that

been affirmed, that the French discovered an iron bolt on the west side. My boatmen affected to shew the place whence it was taken; and in confirmation of the idea of the navigation having been stopped by a chain, we have the present Arabian name, *Hadjar Silsilis*, the rock of the chain. One of the rocks has been cut into a rude cubic mass, on the summit of which lies another horizontally, of a triangular shape, and at a distance appears like the head of a bird."—Light's *Travels*, p. 49.

landscape almost unrivalled for its "sad sublimity of aspect." "There are no ruins like these ruins," says the picturesque writer so often cited, and whom we must here take leave of,—"the strong and proud masses of which mark where Egyptian Thebes, 'the world's great empress,' the terror of other times, once laughed within her hundred gates! *Jacet obruta.*"*

The next place of any consequence which occurs in ascending the Nile, is Hermont, a small village on the western bank. The ruins of the ancient Hermonthis (formerly an episcopal see) are found about a mile from the river, between the present village and the mountain. They consist of a small temple and an immense heap of rubbish composed of unburned brick. The walls of the pronaos are standing, but in many places much dilapidated; the cella is pretty entire, and covered with sculpture and hieroglyphics, which are well cut, and indicate a more ancient date than most of the temples in Egypt. Yet even here, we find stones with hieroglyphics inverted, as if the temple had been built or repaired with the materials of another edifice. The representations on the walls consist chiefly of cats, ibisses, serpents, and cynocephali. On the end wall, there are a cameleopard and a wolf, looking different ways. The brutal Typhon is seen displaying the character of the ourang-outang, together with his hideous consort. Behind him is the god Mendes, of whom he seems in awe. Harpocrates is seen seated on the budding lotus, his finger on his mouth; and on his right, Isis is nursing Horus. On the south side of the temple, there is a tank of water, lined with stone, with steps leading down to it, which

* Scenes and Impressions, p. 113.

was once used for the ceremonies of the temple: now, being nearer to the village than the river, the natives frequent it for washing their clothes. At a considerable distance to the south of this tank, are ruins of an extensive building which appears to have been a Christian church. "The figure of the cross is cut upon the wall in several places. There have been four rows of granite columns within the cella, of Greek or Roman workmanship. The walls have been built of the materials of an old Egyptian temple: many of the stones are very large, stretching quite through the wall, and are covered with sculpture and hieroglyphics. Part of the interior is still covered with plaster and painted with red figures, such as are usually exhibited in the Greek churches. There are still Christians at Hermont."*

Between this place and Asfoun (*Asphynis*), the bed of sandstone terminates towards the north. The latter town stands about a mile from the river, in the widest part of the plain of Esneh. Except a few granite columns of Roman workmanship, there are no antiquities. The immense mound of rubbish on which the town is built, indicates an ancient site; and in the sandy plain bordering on the cultivated ground, are found a number of mummy pits, and many broken sarcophagi of terra-cotta are scattered about, the traces of a former population. The whole tract, from the patches of arable soil which occur, appears to have been once a fertile plain, although the greater part is now buried in sand. At the distance of an hour and a half's ride from the village, is a ruined Coptic convent, a large building of unburnt brick, in a most wretched condition. The walls are covered with

* Richardson, vol. i. pp. 530—3.

Arabic and Coptic inscriptions. Two rooms are laid with mats, and provided with jars of water, for the use of those who come hither to worship; but the monks have long withdrawn from the empty cells.

Esneh, the ancient Latopolis (situated in 25° 17′ 38″ N. lat., and 32° 29′ 56″ E. long.), * is the last garrison town southward, and the last Coptic bishopric. It is a respectable market town for this part of the world, and has some flourishing manufactures.† Mr. Jowett found the ecclesiastical establishment here to consist of a bishop and six priests. The Christian population numbers between 3 and 400 families, who have two churches, and a third further up the country. They appeared wretchedly poor. In the school were found sixteen scholars under a blind schoolmaster. The bishop stated, that his jurisdiction extended over all the country to the south, but that there are no Christians beyond Edfou.

The remains of a temple, the only ruin in Esneh, occupy the middle of the town. It is built of sandstone, and resembles, in the moulding passing down the angles and in some other circumstances, the temple at Dendera; but it is smaller, and the sculpture is far from being so well executed. The pronaos is for the most part filled up with drifted sand and dirt, and the remainder is used as a warehouse. It contains six rows of four columns each, with the lotus-leaved

* According to M. Nouet in Malte Brun. In the Ency. Metrop., its position is stated to be in lat. 24° 58′ S., long. 32° 35′ E. Latopolis was so called from the fish that was adored there. Its modern name (*Asna*) is said to signify illustrious.—D'Anville, vol. ii. p. 163.

† Among other things, a great quantity of very fine cotton stuffs and shawls called *malayeh*, much used in Egypt, are manufactured here. The Sennaar caravan disposes here of a portion of its articles, particularly gum-arabic, ostrich feathers, and ivory.

capital; but no two capitals are exactly the same.* Different devices resembling those at Dendera, are introduced on the ceiling between the rows of columns; and between the last row and the wall on each side are represented what have been called the twelve signs of the Zodiac. The figures supposed to represent the signs, are the same as those in the zodiac of Dendera, but with a somewhat different arrangement;† from which certain sagacious philosophers have inferred, that this zodiac must be 2145 years older than that at Dendera, and that it was constructed between six and seven thousand years ago. Dr. Richardson denies that these mythological groupes have an astronomical import;‡ but, however this point may be decided, nothing can be more absurd than the chronological reveries which have been founded upon the alleged high antiquity of this temple. The roadway is now upon a level with the roof of the body of the temple, and on this are built the pigmy houses of the Arabs, so that nothing below the moulding can now be seen.

* These capitals, Sir F. Henniker remarks, "display the taste of the Egyptians,—regular irregularity, like the roses of a Roman archway, variations of the same subject with a family likeness throughout the whole." Yet, though each is individually beautiful, the want of uniformity injures the effect of all. Denon speaks of the portico at Esneh as the finest fragment of Egyptian architecture.

† At Dendera, the ascending signs begin with *aquarius*, and end with the beetle, and the descending signs begin with *capricornus*, and end with *leo*. Here, the ascending signs begin with *pisces*, and end with *leo*, while the descending signs end with *virgo*, between which and *leo* is a sphinx. See Richardson, vol. i. p. 312.

‡ See note at p. 66. M. Delambre, whose authority, on astronomical questions, commands the highest respect, has shewn that they furnish no data for determining the age of the buildings which they adorn; and M. Letronne has adduced strong grounds for believing that they are merely astrological.—*Ency. Metrop.*

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H.Adlard. sc

TEMPLE OF APOLLONOPOLIS MAGNA AT EDFOU.

London. Published by J. Duncan. Paternoster Row. April 1827.

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At the north-western corner of the village, and on the highest ground, stands a magnificent temple, which, though seen after Dendera, and inferior in size to that of Karnak, is said to yield in effect to neither, the mole and entrance being particularly noble. Numerous brick huts have been erected upon the top of the temple, in the peristyle, and in front of the propylon, so as to render access to it difficult every way. The propylon is in the form of a truncated pyramid, and is at once the most imposing and one of the best proportioned in Egypt. From a base 90 feet in length by 30 feet in width, it rises up on each side of the gateway, "like two square towers without embrasures," gradually narrowing till, at the height of 100 feet, it measures on the flattened top only 75 feet by 18. Handsome stairs lead from the gateway on either hand to the different chambers and to the summit. Over the entrance is the globe with the serpent and wings, and on each side is sculptured on the wall a colossal figure of Isis, attended by the hawk-headed deity and another colossal figure armed with a hatchet.

ancient quarry, which has been fashioned into dwellings and shrines, and covered with sculpture and hieroglyphics. The most extensive excavations are on the eastern side, where the ancient roads leading into them still bear the tracks of wheel-carriages. These roads have been cut from the river through the sandstone, where it is shattered, porous, and of little value, into the parts of the rock where it becomes more compact and fit for being wrought: by pursuing them, the traveller may easily unravel the whole labyrinth. Some of the quarries are about 600 feet long, 300 feet wide, and from 70 to 80 feet high, but they never descend, apparently, below the level of the Nile. In some places, stairs have been cut in the rock; but in general, the only ladder is formed by square foot-holes cut in the face of the rock, such as those by which the naked monks scale the precipitous front of the rocks at *Djebel el Tair*, near Minyet. In different parts of the excavations, are several inscriptions in Coptic, but by far the greater number are in Greek, recording the offerings of individuals. Dr. Richardson supposes, that the greater part of the quarry was most probably wrought by the Greeks in the time of the Ptolemies, when the worship of Jupiter Ammon was most especially in vogue. In one part, he observed a sphinx half cut out; in another, stones merely outlined; and in other instances, blocks nearly disengaged, and the splinters lying about with so fresh an appearance, that

been affirmed, that the French discovered an iron bolt on the west side. My boatmen affected to shew the place whence it was taken; and in confirmation of the idea of the navigation having been stopped by a chain, we have the present Arabian name, *Hadjar Silsilis*, the rock of the chain. One of the rocks has been cut into a rude cubic mass, on the summit of which lies another horizontally, of a triangular shape, and at a distance appears like the head of a bird."—LIGHT'S *Travels*, p. 49.

it seemed as if the labourer had left his work only the evening before, and might be expected to return to resume it. But that yesterday was 2000 years ago, and the morrow never came.

The quarries on the western bank are much less considerable. The principal objects of attraction are along the edge of the river: they consist of numerous tablets, devices, and excavations, resembling tombs or temples cut in the perpendicular face of the rock. In one of these, the lion-headed Isis, with the moon over her head, is associated with an ibis-headed deity; and near them, Typhon, with a lunated head-dress, is receiving an offering from a personage, to whom he is holding forth the sacred *tau*. This is remarkable as being the only instance, Dr. Richardson says, in which he recollects to have seen an offering presented to this mis-shapen deity in any of the Egyptian temples. Many of the excavations have fallen in. The greater part have been covered with hieroglyphics, and some have been painted. "The one that most arrested our attention," he continues, "is at the lower end of the series. It has four columns in front, with several niches in the inside containing statues. The sculpture and hieroglyphics with which the walls are covered, shew that it was originally a heathen temple; and the figure of the cross painted up in several places, indicates that subsequently it has been converted into a place of Christian worship. In another of these excavations, we saw the figure of the cross painted upon the wall, with the inscription over it, CTATPOC ΔΩN XPICTIANΩN, the cross of the Christians; and on the wall opposite, ΓC + XC. We did not see the remains of any town or village in this place; and as there is no arable land in the immediate vicinity, it is probable that any houses that were erected here, were merely

for the accommodation of the labourers in the quarries.

Having passed this strait, near the point where the river bends towards the west, and the cultivated soil again appears, the traveller has a view of the noble ruin of the temple of Ombos, standing upon the eastern bank of the river, and fronting the west.* This is a very uncommon circumstance, as all the other temples in Egypt front the east. Nor is this the only peculiarity. "This temple," says Sir F. Henniker, "differs from all others, inasmuch as the number of pillars is uneven, and that there are two entrances and two *adyta*.† Thirteen pillars are yet standing, and two have fallen." Dr. Richardson supposes, however, that there were originally eighteen. His description of this fine remain is as follows: "There is no propylon or *dromos* in front of the temple, but the portico is very magnificent, and presents an imposing façade 83 feet in length towards the river. It has consisted of fifteen massy columns, five in front and three in depth. They are about 30 feet high, and nearly 20 feet in circumference at the base, and are covered with sculptured figures and hieroglyphics, with capitals modelled after the palm-branch, the *doum*, and the lotus. The remains of the whole building are about 120 feet in length. The interior is quite different from that of any other temple in the country. It is entered from the portico by three doors, which have the globe and serpent with wings sculptured over

* Properly speaking, the river, after flowing from the E., here bends again towards the N.; but in ascending it, it must be spoken of as turning to the west. The elbow which it makes, forms a sort of harbour.

† It consists, in fact, of two united, though distinct, but perfectly symmetrical buildings.

each. The middle door leads into a large chamber, which seems to have no communication with any other part; but it is so much filled up with sand and stones, that this cannot be ascertained. The other two doors lead to passages passing on through the whole suite of four chambers, almost all of which have doors communicating with the outside, but not with each other, through the partition-wall in the centre of the edifice. In the first chamber, over the door of communication, is a Greek inscription which appears to be coeval with the building itself.* Some of the stones are very large: we measured one, which is 20 feet 5 inches long, by 6 feet 10 inches broad, and 4 feet 9 inches thick. The whole of the interior is very much filled with sand, and the walls have partly fallen down. Near the north-east corner, I observed that part of the wall rests on Roman brick. The whole temple has been surrounded with a high wall. There was also, probably, another row of columns in the portico, fronting that part of the body of the temple which now appears stripped and like a shapeless projection from the rest: the columns would then be eighteen in number, which is more conformable to the Greek taste in building, which did not admit of an odd number of columns in the façade. On the south side of the temple, the bases of large columns still remain, but they appear to have belonged to another temple. The sculpture on this temple does not appear ever to have been finished: the best executed is on the pronaos. Osiris is frequently depicted with a crocodile's head, with the sceptre and sacred *tau* in his hand, and receiving offerings. The crocodile repeat-

* The inscription is given by Mr. Hamilton. It is a dedication to Aroëris-Apollo and the co-templar deities.

edly occurs among the hieroglyphics; and in one place, we saw him as if placed on an altar, and surrounded with votaries, but we did not see him among the sculptured figures.*

"At the south-west corner of the pronaos, but considerably in advance of it, and close upon the brink of the river, there is a lofty structure resembling a propylon: it is remarkably well built, and covered with sculpture, but much dilapidated. Joined to it is a high ruined wall of unburned brick, which has been carried all round the temple; probably designed for walking round the sacred crocodile which was worshipped here, as the long tank beside the propylon might be intended for bathing him. On the opposite, or north-west corner of the temple, close upon the river, are remains of a small temple of Isis, with Isis-headed columns, and an excellent figure of the goddess sculptured upon the wall."

It would seem from the preceding account, that the crocodile was worshipped by the Ombites as an emblem of Osiris, as the serpent was the bestial symbol of Cnuphis, and the ibis and the hawk were representatives of other deities. That revolting modification of idolatry which consists in the adoration of sacred animals, (and to which we may be allowed to give the name of zoolatry,) doubtless originated, in many instances, in their being regarded and represented as simple emblems of the deity to whom they had a supposed relation. But, in the downward process of do-

* In this temple, M. Jomard states, there are some unfinished paintings, which "shew that the Egyptians employed in their drawings the same geometrical methods as the moderns. They divided the surface into small squares, a method which they also doubtless employed in geography." The colouring in many parts is still very bright.

latrous superstition, the living hieroglyphic in time became the ultimate object of worship. Thus, in the symbolical worship of the golden Apis by the rebellious Israelites, we seem to have the first stage of that idolatrous corruption of religion, of which the Egyptians claim to be regarded as the inventors; which subsequently degenerated, in the hands of an artful priesthood, into the worship of a living idol; and which at length reached its climax of horrible absurdity and wickedness, in the sacrifice of human victims to the serpent, or the crocodile, the bestial symbols of cruelty and vice.* In some instances, the religious honours paid to sacred animals, have been supposed to derive a pretence from the usefulness of the species, and to have been dictated by a perverted gratitude, or rather by a sinister policy, with a view to secure their preservation. For the adoration of the crocodile, no such reason can be assigned. How then can it have originated? It seems most probable, that it was originally selected as an emblem of some abstract idea by which it was connected with Osiris. Possibly, as being the king of the river, it might be an emblem of royalty or power; or its name might bear some accidental relation to sovereignty.† This association once

* The worship of the crocodile was not peculiar to Ombos, and its high antiquity may be inferred from the statement of Herodotus respecting the sacred crocodiles of Lake Mœris. See p. 18 of this volume. Some have supposed the crocodile to be intended in the apocryphal book of Bel and the Dragon. At Ahanta, on the Gold Coast, it is an object of worship at the present day. At Accra, the hyena is said to be the favourite object of adoration; in the kingdom of Dahomey, the snake; and vultures all over that part of the western coast. The practice of human sacrifices is equally prevalent there.

† "Bochart thinks, that Pharaoh properly signifies the crocodile, and that Ezekiel (xxix. 3) alludes to this when he says: 'Behold I am against thee, Pharaoh, king of Egypt, the great dragon

established, the animal itself soon acquired the sacredness originally attaching only to the symbol, and Osiris saw himself supplanted by the literal monster of the Nile.

The inveterate feud between the Ombites and the Tentyrites, has already been referred to. They quarrelled about their bestial deities, and they appear to have been worthy of their gods. Both towns are now equally desolate and uninhabited. The ruins of *Koum Ombos* (as it is now called) are at a short distance to the north of the temple; they consist merely of small brick huts, half-buried beneath the sand, and tenanted by foxes and jackals.* There is no village within two miles; but, a little to the east of the temple, there

that lieth in the midst of his rivers?'"—CALMET'S *Dict.*, art. *Pharaoh.* May there not be a sort of paronomasia in the passage referred to? Pharaoh appears to be the Coptic word *ouro*, a king, with the masculine article prefixed, *phouro*. *Ouro* is also the name of the basilisk or asp; but it is remarkable, that the hieroglyphic for *ouro*, king, is a sort of *dragon*; and to this symbol, probably, the sacred writers allude. (Isa. xxvii. 1; li. 9.) The dragon (*than*) was a fabulous lizard, and the *levi-than*, or jointed dragon, was the crocodile. That the crocodile was anciently the symbol of Egypt, is certain from Roman coins still extant; and that it was also regarded as a royal animal, is clear from the magnificent description in the book of Job, in which he is styled "*the king* over all the sons of pride," or, as the Septuagint, Syriac, and Chaldee read, "king over all that live in the waters." We may therefore conclude, that either, like the basilisk, it bore the name of king (*phouro*), or was a hieroglyphic symbol of royalty; so that the literal translation of the type, though not of the word Pharaoh, was dragon or crocodile.

* All the lower part of the ancient town, except what has been washed away by the river, is covered with a mound of sand. For some years past, the river has turned more directly towards the Arabian chain, and threatens to destroy in time all the monuments on the left bank, unless dikes are raised to give another direction to the stream. Denon speaks of an enormous mole here, which is at present in ruins in its upper part, the foundations of which have been laid bare by the inundation to the depth of 60 feet.

is a cultivated and well-watered field on the edge of the desert, where are found numerous mummy-pits. These are generally divided into three compartments, with horizontal niches, in which the mummies were laid on their backs, the feet outwards. Dr. Richardson searched in vain for the pits in which the crocodile mummies were deposited. The nearest village is Draou or Daroo, about two miles higher up the river, on the opposite bank.

The country still continues narrow, but is well cultivated, and abounds with palm-trees. At length, the barren mountain range on the west of the river begins to assume a bolder aspect, rising into a round, bluff point, called *Djebel Howa*, (the mountain of the wind,) which overlooks the town and plain of Assouan, the island of Elephantina, the rugged cataract, and the branching Nile. Its summit is crowned with the tomb of a Marabout Shiekh; and half way down its side are the extensive ruins of the convent of St. George, with numerous excavations. Burckhardt speaks of them as highly interesting from their apparent antiquity. "Each of them consists of a square chamber covered with hieroglyphics, in which are square pillars without capitals: the largest of these measure two feet and a half, and are fifteen feet in height; they are all of very rude workmanship. In some of the temples are four, in others, six or eight pillars. The Greeks have made chapels of almost all these temples." On the eastern bank, the mountain is low, and the valley more extended; it is cultivated, and adorned with the picturesque palm-tree. The view up the river, which winds towards the west, terminates in a precipitous granite cliff crowned with the ruined walls and houses of the ancient Syene. "Passing the eye along the river as we advanced," says Dr.

Richardson, "it was impossible not to be impressed with the singular majesty of its appearance: parted, at the bottom of the cataract, by the granite base of the green and beautiful island of Elephantina, it poured along its sides, as if from an invisible source, and having united its waters at the low northern point of the island, held on its noble and rapid course to the ocean. On the western bank, passing up the river from *Djebel Howa*, all is rock and sand; the mountain ridge bounded our prospect to the south, and it seemed as if we had reached the extremity of our navigation, as we had that of ancient Egypt."

ASSOUAN.

Assouan, according to the observations of the French, is situated in lat. 24° 5′ 23″ N., long. 32° 54′ 49″ E. Its natural position, so well adapted for a frontier town, has rendered it at all times a place of importance. It was formerly a bishopric, but no Christians are now found here. Ruined churches and convents strike the eye of the traveller, but the Christian faith is unknown. Not only is it the last town in Egypt, but it is the last place, in this direction, in which the Arabic is spoken as the vernacular tongue. Below the Cataract, Ethiopia begins;* and the transition is as strongly marked as ever, in the different aspect and language of the natives and the altered character of the country.

* It is twice mentioned by the prophet Ezekiel as the southern frontier of Egypt (xxix. 10, xxx. 6), but, in our authorised version, the sense of the original is obscured. It should have been rendered: "I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, even unto the border of Ethiopia." Migdol or Magdolos was near the Red Sea on the Syrian frontier. See *Exod.* xiv. 2. *Jer.* xliv. 1. xlvi. 14.

"Syene," remarks the French Geographer, "which, under so many different masters, has been the southern frontier of Egypt, presents, in a greater degree than any other spot, that confused mixture of monuments which reminds us of the instability of all human things. Here, the Pharaohs and the Ptolemies raised the temples and the palaces which are found half-buried under the drifting sand. Here are forts and walls built by the Romans and the Arabians. And on the remains of all these buildings are found French inscriptions, attesting that the warriors and learned men of modern Europe pitched their tents and erected their observatories on this spot. But the eternal grandeur of nature here presents a still more magnificent spectacle. Here are the terraces of that peculiar kind of reddish granite, hence called syenite. These mighty terraces, shaped into peaks, cross the bed of the Nile; and over them the river rolls majestically its impetuous, foaming waves. Here are the quarries from which were dug the obelisks and colossal statues of the Egyptian temples. An obelisk partially formed, and still remaining attached to the native rock, bears testimony to the laborious and patient efforts of human art. In the midst of this valley, skirted for the most part with arid rocks, a series of delightful islands, covered with palms, date-trees, mulberry-trees, acacias, and napecas, has deservedly obtained the name of the Tropical Gardens." *

The present town of Assouan has been built a little to the north of a former town of Saracenic origin, the ruins of which are seen above it, and which was itself built upon the ruins of the Roman city. The whole town is encompassed with vestiges of buildings; the

* Malte Brun, vol. iv. p. 90.

most interesting are about the old town, which occupies a strong and commanding position: the walls still remain, and though slight and of sun-dried brick, are very entire. They are flanked with towers at unequal distances. Many of the walls of the houses are also standing, but they are all unroofed. From the interior of many of them, passages lead down to the chambers of houses belonging to the ancient city, which are now underground: they have been decorated in a style greatly superior to that of the super-incumbent dwellings. Dr. Richardson noticed, deep in the rubbish at the lower part of the town, Roman columns of granite and fragments of several statues. The abandonment of the old town is said to have been occasioned by the alarming visitation of the plague; * but, unwilling to travel further than was deemed necessary, the inhabitants moved just the breadth of the city, and the northern wall of the ancient city forms, in one part, the southern wall of the present town. Without the eastern wall, is the burial-ground of the ancient city, nearly three miles in circumference. Many of the grave-stones are covered with inscriptions in the Kufic character.† To the south of

* In A.H. 806, 21,000 persons died of the plague at Assouan; a fact from which we may estimate its importance in those times.

† These inscriptions, Mr. Bruce informs us, shew the tombs to be those of the Arabs belonging to the army of Khaled Ibn el Waaled, surnamed by Mahommed, *Saif Ullah* (the sword of God), who, in the khalifate of Omar, took and destroyed Syene after losing great part of his army before it. "It was afterwards rebuilt by the shepherds of Beja; then by Christians; was again taken in the time of Saladin, and with the rest of Egypt, has ever since belonged to Cairo. It was conquered by, or rather surrendered to, Selim, emperor of the Turks, in 1516, who planted two advanced posts (Deir and Ibrim) beyond the cataract in Nubia, with small garrisons of janissaries to guard them, where they continue to this day."—Bruce, ii. 60. Assouan, this Traveller adds, means in

the old town, there are many tombs cut in the sandstone rock, which is found interposed between the strata of granite and basalt. Several granite columns of Roman workmanship near the ancient pier, and a small, square stone building adorned with sculpture and hieroglyphics, but apparently unfinished, which the imagination of M. Savary turned into an ancient observatory,* are the only remains of Syene.

The island of Elephantina, now called *Djeziret-el-zahir*, the flowery island,† is about 2000 feet in length, and 600 feet in breadth. The northern end is low and alluvial, well-cultivated, and shaded with palm-trees. Here are ruins of Roman fortifications, opposite to which, on the eastern bank of the Nile, are remains of Arabian works. The southern extremity of the island is rocky and elevated; and the bare granite comes down to the edge of the river. Here is an ancient quarry, from which large columns have been excavated: the marks of the workman's chisel and wedge are as fresh as if they were of yesterday. Some are lying blocked out and partly wrought; and a large sarcophagus is two-thirds cut out of the rock.

Arabic, *enlightened*, but, in the language of Beja, a circle. But, in the Coptic, *Suan* signifies the opening. From this word the Greeks formed Syene, and the Arabs, prefixing the article, As-Souan.

* Savary fancied, that this "observatory" was built over the mouth of the ancient well into which the sun is stated to have shone vertically on the day of the summer solstice; and he supposed that this assumed circumstance would afford data for ascertaining the position of the tropic thirty centuries ago. M. Malte Brun, has shewn, that the well could be of little assistance in this matter; nor can the vague observations of the ancients be relied upon. Dr. Richardson supposes the building in question to have been intended as a small fane for the daily worship of the people on the east side of the river; but he remarks, that the name which it now bears, *Medrasseh*, implies a place of study.

† Improperly written by Norden *El Sagr*, by Dr. Richardson *El Sag*, and by Belzoni *El Shag*.

Near this quarry, an immense mound of rubbish stretches across the island, formed of broken pottery and other materials. At a short distance to the northward, are six magnificent columns of an ancient temple, covered with the usual hieroglyphic sculpture, but with no mound near it. In another part of the island, a granite statue of Osiris, much defaced, shews the way to a small peripteral temple, 36 feet by 29, with seven square columns on each side. Over the door is the usual ornament of the globe, serpent, and wings; but, except in the sculpture and hieroglyphics which cover the walls, it has nothing of the character of an Egyptian temple. It is in a very ruinous state. To the south-west of this temple are seen the two elevated shafts of a pyramidal propylon, which probably belonged to a more magnificent temple, the foundations of which must be sought for beneath the mounds of rubbish. Masses of granite are scattered about in several directions. Many fragments of brick and stone buildings are found along the edge of the river, together with circular pits dug in the granite rock, full of water; and numerous tablets of hieroglyphics and other sculptures have been carved upon the polished face of the granite rocks on both sides of the river. Among the innumerable fragments of pottery strewed over the whole field of ruins, occur some singular memorials of the Roman troops who have been quartered here. "Many broken pieces of red earthenware, shreds of the potsherd, are found, which appear to have served as tickets to the soldiers, assigning them their portion of corn. The name of Antoninus is legible on some of them. They are in Greek, written in black, in a running-hand very similar to that which is used in a Greek letter at this very day. They are in small pieces about half the size of a man's

hand, and each one appears complete, though it is difficult to decipher them." *

The whole of this beautiful island is inhabited by Nubians, who are perfectly black, without bearing any resemblance in their features to the negro; whereas the inhabitants of Assouan are of the Arab race, probably with some mixture of Nubian blood, strong and swarthy. Dr. Richardson noticed also several families differing in complexion, as well as in feature, from both; their hue, a reddish-brown resembling mahogany, and their physiognomy approaching very near to that of "the young Memnon" and the "russet groupe" of priests in the great tomb at Beban-el-Melook. The women of Assouan never leave their houses while the sun is up; but perform their avocations of fetching water, &c., before sun-rise and after sun-set. The Nubian women, on the contrary, are not afraid of the sun, and before marriage, go almost entirely unclothed, but wear a profusion of large glass beads of various colours round their necks and wrists. Sir F. Henniker speaks in glowing terms of the handsome features, animated expression, and graceful forms of these sable nymphs of Elephantina; and Dr. Richardson describes them as having countenances at once sweet and animated, like those portrayed in the ancient tombs. It would seem that Isis herself must have been a Nubian.†

* Jowett, p. 140. "This," remarks the author, "seems to illustrate Ezek. iv. 1. Under the Romans, it was garrisoned by three cohorts.—STRABO, xvii. i. 469.

† "The long residence of the French had in some degree civilized the inhabitants of Assouan. Those of Elephantina appeared a distinct race, intermixed with Berbers or Barabras, commonly called *Gooblis*, natives of Nubia, who seemed to flock here either for a livelihood or for refuge. I was surprised to find so much kindness from people who were literally in a constant state of—

BERENICE.

UNDER nearly the same parallel as Assouan, in the most southerly part of the vast desert of the Thebaid, which lies between the valley of the Nile and the Red Sea, is the site of the ancient city of Berenice, delightfully situated in an extensive plain almost surrounded with mountains. Its ruins are still perceptible even to the arrangement of the streets; and in the centre is a small Egyptian temple, built of soft calcareous stone and sandstone, adorned in the usual manner with hieroglyphics and bas-reliefs. It is nearly covered with sand. Opposite to the town is a very fine natural harbour, open towards the north, the entrance of which has been deep enough for small vessels, but the bar is now impassable at low water. The plain is sandy, with a small proportion of clay, impregnated with saline incrustations. It abounds with the *sount* (acacia), and with a small tree called *suvaro*, which grows close to the salt-water and out of the rocks, rising to the height of about eight feet; its leaves resemble in texture those of the laurel, and it makes good fire-wood. Towards the sea, the plain is perpetually moist, and might be made to yield good pasture. The only water now found here, is that of three wells, which is not potable, being so bitter as to increase thirst, instead of slaking it. Mr. Belzoni supposes that there may exist

fare and defence, subject at all times to the predatory excursions of their neighbours living near the Cataracts. Every spot was cultivated, and every person employed. None asked for money, and I walked about, greeted by all I met with courteous and friendly salams. The intercourse I had with the natives of Assouan, was of a very different nature; and in spite of French civilization and French progeny, which the countenances and complexion of many of the younger part of the inhabitants betrayed, I never received marks of attention without a demand on my generosity."—LIGHT'S *Travels*, pp. 51, 3.

in the mountains, springs which are now either choked up or unknown.* He observed, however, no traces of any aqueduct. The nearest mountains are to the westward of the town, between five and six miles distant. On the north, the mountain range is about twelve miles distant, running out into a cape called *Ras-el-Golahen:* on the south, they are at the distance of fifteen miles, sweeping round like an amphitheatre. The city has occupied an area of 2000 feet by 1600, which Mr. Belzoni supposes to have enclosed about 2000 houses.† At a short distance are several detached groupes of ruins; and altogether, the population of this ancient port may have amounted to as many as 10,000 inhabitants. In the nearest rocks, which are of a soft calcareous stone, were observed some sepulchral excavations.‡

The regular road to Berenice was from Coptos: the route followed by Mr. Belzoni communicates with the Nile near Eleithyia and Edfou.§ The Emerald Mines are further to the north, in the heart of the desert, a seven days' journey from Esneh, which is the nearest place on the Nile. Mr. Belzoni found about fifty men encamped at the foot of a high mountain called Zubara,‖ in which the mines are found. They had been at work for six months without success, and bitterly execrated the tyrant whose avarice had sent them to toil and perish in that dreary and barren solitude. The mines of the ancients were found all

* At a place called *Amusie,* a day's journey from *Sakiet* (the Berenice of M. Calliaud), a running spring rises out of a granite chasm; a singular phenomenon in such a country. "It affords water enough to make a jet of about an inch diameter, and the water is excellent."

† The largest houses appeared to have been about 40 feet by 20.

‡ Belzoni, vol. ii. pp. 73—97. § See p. 176 of this volume.

‖ Supposed to be the *Smaragdus Mons* of Ptolemy.

choked up with the rubbish of the upper part that had fallen in; and the labour requisite to clear them was great, owing to the narrowness of the shaft, "scarcely capable of containing the body of a man crawling like a cameleon." They are something like the mummy pits of Gornou. The cavities follow the veins of mica and marble, and have been carried to a great distance into the heart of the mountain, in all directions, and at various angles of inclination. The two strata of marble which inclose the mica, approach each other, till at length they unite; and it is at that point that the emeralds are generally found. Those which have hitherto been discovered, however, are in small quantity, and of a secondary quality. Either the mines were exhausted by the ancients, or the Pasha's operations have been unskilfully conducted.*

THE OASES.

We must not take leave of the land of Egypt, without adverting to that very singular feature in its topography, the Oases, which are found, like green islands, studding the Libyan desert. These are generally reckoned three in number; the *Oasis Magna*, of which the principal town is El Karjeh; the *Oasis Parva*, or that of El Kassar; and the Northern Oasis, or that of Siwah. But to these must now be added the Western Oasis, which appears not to have been mentioned by any ancient geographer except Olympiodorus, and which was never visited by any European before Sir Archibald Edmonstone in 1819.

OASIS OF SIWAH.

The Oasis of Siwah has long possessed a mysterious interest, from its inclosing the site of the far-famed

* Belzoni, vol. ii. pp. 48—51.

temple of Jupiter Ammon. Mr. Browne, who visited Siwah in 1792, was the first modern traveller who penetrated to that Oasis; but he was unable to reach the site of the temple, owing to the savage jealousy of the natives. He set out from Alexandria with a small caravan of Arab merchants. After a march of seventy-five hours along the coast, he came to a very abundant spring; here he left the coast, and proceeded south-west, crossing a perfect desert. On the third night from the spring, he reached a miserable village called *Karet-Om-el-Sogheir*, where water is found, with a number of date-trees. At about a mile and a half from this place, the country again becomes desert. On the fifteenth day from Alexandria, he reached Siwah. The entire journey occupied 139 hours in marching, the latter part being performed with unusual celerity. It is reckoned, however, not above a fourteen days' journey from Derna on the coast.

In Sept. 1798, Mr. Hornemann set out with the Fezzan caravan from Cairo. They passed by the valley of the Natron lakes, and that of Mokarrah. After eleven days' journey to the W.S.W., always in the desert, he at length came to *Omm-el-Sogheir;* and thence, in twenty hours, reached Siwah,—a journey of thirteen days.*

In 1819, M. Calliaud, being provided with *firmauns* from Mohammed Ali, reached Siwah from Fayoum, after a fatiguing journey of eighteen days. Two months after, in Feb. 1820, M. Drovetti availed himself of an expedition under Hassan Bey, sent to reduce the Siwahans to obedience, to visit the whole of this

* The distance from Cairo to Siwah, according to Browne, is twelve days, or about 100 leagues; and it is reckoned about the same distance from Siwah to El Karjeh.

mysterious spot.* Setting out from Terrâneh, they proceeded to the southern point of the Lake Mareotis; from Zâouyah, they travelled S.E. to Hammâmeh, one of the points of the road taken by the hadji caravan from Tripoli; thence, turning S., they reached Lebbak, on the road taken by Hornemann in going from Cairo to Mokarrah. To reach this place, which, by the shortest road, is only 40 leagues from the Nile, the expedition had travelled about 57 leagues. From Lebbak, they proceeded by a road over the mountains to Garah (the Karet of Browne), a distance of 45 leagues: at one place, there is water to drink. At length, passing Zeytoun, where are ruins, they reached Siwah, after having travelled about 130 leagues from Terrâneh.

In October 1820, Siwah was visited by Baron Von Minutoli, a Prussian general, who attempted without success to penetrate to Cyrene.†

* The Siwahans, after a brave but fruitless opposition for three hours against the Egyptian artillery, submitted to the forces of the Pasha, about 2000 strong. They had hitherto been independent. Hassan Bey, the governor of Baheireh, had already subdued the Little Oasis. For the details relating to this expedition and M. Drovetti's observations, we are indebted to the Cabinet of Foreign Voyages, vol. i.

† The party left Alexandria on the 5th of October, and proceeded along the coast to Abousir, (supposed to be Taposiris,) where are ruins of an extensive temple. Here they halted for some days. On the 10th, they entered the desert, and on the 15th, after having travelled four days without meeting with any well or spring, encamped at *Beer-el-Hubba*, where is good water. They then traversed an undulating country, "touching on the Roman ruins of *Zuba Soye Wahe* and *Guble*," and at length reached *El Baratoun*, the ancient Parætonium, reckoned 200 miles W. of Alexandria. On the 22nd, they reached *Beer-el-Kor*, where the Baron thought fit to abandon the project of reaching Cyrene, and turned aside to the Oasis of Siwah. Some of the party, however, pushed on to *Ausherim*, on the frontier of Tripoli, which is here formed by a high mountain, *Djebel Gebir*, that forms the northern slope of

The information furnished by these different travellers, enables us to give a tolerably complete description of this almost unknown district.

Siwah Kebir (Great Siwah), the capital of the Oasis to which it gives name, is situated in lat. 29° 12′ 20″ N., (nearly the same as that of Beni Souef,) and in 26° 6′ 9″ E. long. The Oasis, according to Mr. Browne, is about six miles from E. to W., and between four and five wide, which, if understood of the fertile part only, agrees with the statement of M. Calliaud. But M. Drovetti, including the whole space between the town and the two lakes on the N.E. and N.W., makes the district an irregular quadrilateral area about five leagues by four.* A large proportion of this space is occupied by date-trees; the palm, the pomegranate, the fig-tree, the olive, the vine, the apricot, the plantain, the plum, and even the apple, are said to flourish in the gardens. Dates and dried apricots are an article of commerce. A considerable quantity of rice of a reddish hue, is cultivated, with a little wheat; and the fields produce parsnips and other vegetables. The soil is in general a sandy clay, but all the environs are covered with salt, and the water of the lakes is brackish. Rock salt is found in large blocks, sometimes perfectly white, which are used for building materials. Crystallized gypsum also is found, and the rock is full of petrified

an elevated plain. At its N.E. foot is an ancient square fortress, of Saracen architecture, the lower part of which is still in perfect preservation: it is called *Kassar Eshtubi*. This was their ultimate point. Not obtaining leave from the Bey of Derna to enter his territory, they left Eshtabi at noon on the 14th of November, and reached Siwah on the evening of the 18th.

* Gen. Minutoli, however, makes it extend about nine miles in length, and no where much above two in breadth. Besides Siwah Kebir, the chief town, it contains three smaller ones, all fortified and well-peopled; Siwah Shargich, Siwah Gharbich, and Mashie, or Menshyeh.

shells. Yet, notwithstanding this abundance of salt throughout the district, the springs are perfectly sweet, and the fresh water often runs close to the salt water. Nor can any soil be more fertile. Even in the middle of the salt lake to the west of the town, there are two little islands, on which grow the date-tree and other fruit-trees: on the other side are very fine olive-plantations, which are reached by a causey made across the lake. To the west of Siwah is a sulphur-mine, which was formerly worked, till it became an object of sanguinary contest. Mineral tepid springs are numerous in the environs; and the frequency of earthquakes is doubtless connected with these geological phenomena.

The external appearance of the town of Siwah is striking and singular, as well as its internal arrangement. It is built upon a steep conical rock of testaceous limestone, and, both in its form and in its crowded population, bears a resemblance to a bee-hive. The streets, narrow and crooked, are like staircases; and are so dark from the overhanging stories, that the inhabitants use a lamp at noon-day. In the centre of the town, the streets are generally 5 feet broad and about 11 feet high; but others are so low that you must stoop to pass through them. Each house has several stories, the upper communicating with the lower by galleries and chambers which cover the streets. The number of stories visible is three or four, and is, on the whole, five or six. On every marriage, the father builds a lodgment for his son above his own, so that the town is continually rising higher. The external walls of the town are inclined, and are flanked by towers. They form nearly a square about 400 yards in circumference, with between twelve and fifteen gates. There are three wells within the walls, one of

sweet, and two of brackish water. The houses and the walls are for the most part built of natron, or mineral soda, and rock salt mixed with sand, coated with a gypseous earth, which preserves the salt from melting. The town is divided into two quarters: the upper town is inhabited only by married people, women, and children; the lower, by widowers and youths, who, though allowed to go into the other quarter by day, must retire at dusk under penalty of a fine. The total population of the town is between 2000 and 2500: that of the Oasis is supposed to amount to 8000 souls.*

The predominant character of the Siwahans is suspicion and distrust; they are jealous to excess, superstitious, unsociable, and gloomy, yet not inhospitable; rigid moslems, temperate and frugal, and brave. Their language is said to be the Berber, which has been supposed to be a remnant of the ancient Punic. The men wear a white cotton shirt with large sleeves, and reaching to the feet, with a sort of scarf called a *milayeh;* on the head, a *tarbouch*, or red Tunisine cap, without a shawl or turban; and yellow leather shoes. In winter, they wear an *ihhram* or blanket. The women wear a blue robe and *milayeh;* they braid their hair after the fashion of the women of Cairo, entwining glass beads with it, and are fond of silver bracelets and necklaces and ear-rings of the same metal. They make baskets, both of straw and leaves, much resembling those of the Berbers, but of finer workmanship. A few mats also are made, and some rude vessels, but there are no other manufactures, the men being wholly employed in agriculture and trade. They make a sort

* It is somewhat remarkable, that Mr. Browne should have given no description of this singular town. The above account rests on the testimony of the French travellers,

of wine from the red date, which they call *lagoby*, and drink very freely: it is sweet and heady, but does not keep. They do not smoke, but chew leaf tobacco. Their common food consists of dates, rice, unleavened cakes, dough fried in palm-oil, *kous-kous*, a sort of pudding, curdled milk instead of butter, occasionally the flesh of camels and goats, chickens, river shell-fish, beans and lentils. The cattle of the Oasis consist of only 250 oxen, 1500 asses, 300 goats, and but few camels, which do not thrive here.*

The trade of Siwah is carried on chiefly by the caravans. Five hundred loaded camels come from Egypt every year, by way of Damanhour, Fayoum, and Alexandria, bringing wheat, lentils, and other pulse, *milayehs* of blue and white cloth, handkerchiefs and linen, leaf tobacco, looking-glasses, and ordinary Venetian glass-ware. The Little Oasis supplies them with rice. The caravans from Tripoli, Mourzouk, and Fezzan, bring corn, quilts, *burnouses* or blankets, *tarbouches* or bonnets, morocco boots and slippers, sulphur, and slaves. In return for these various articles, the Siwahans have nothing to give but dates,† oil, and fruit. The dates, they carry themselves to Alexandria and the Little Oasis, to exchange for some of the above commodities. The Bedouin Arabs frequent Siwah, where they are supplied with many articles of food at a cheaper rate than they could be obtained in the towns of Egypt.

Opposite to the rock on which the town is built, on the east, is another similar hill, called *Beled-el-Kouffar*, the ancient town, in which are found quarries and

* M. Drovetti mentions also the sheep and the buffalo. The asses are fine and strong; the cows lean and red-haired; the sheep large, with broad, flat tails.

† From 5000 to 9000 camel-loads of dates are gathered annually.

catacombs: but they are not of a very remarkable description. No other remains of antiquity have been discovered in the immediate neighbourhood of the principal town; but, considerably to the eastward, are found the ruins called *El Birbe* (the temple), which Mr. Browne first made the public of civilised Europe acquainted with, though he was prevented from pursuing the discovery. He describes it as "a single apartment, built of massive stones of the same kind as those of which the pyramids consist, and covered originally with six large and solid blocks that reach from one wall to the other. The length is 32 feet "in the clear;" the height, about 18; the width, 15. A gate at one extremity forms the principal entrance, and two doors, also near that extremity, open opposite to each other. The other end is quite ruinous. There is no appearance of any other edifice having been attached to it, and the less so, as there are remains of sculpture on the exterior of the walls. In the interior are three rows of emblematical figures, apparently designed to represent a procession; and the space between them is filled with hieroglyphic characters. The soffit is also adorned in the same manner, but one of the stones which formed it, is fallen in: the other five remain entire.* The sculpture is sufficiently distinguishable, and even the colours in some places remain. The soil around seems to indicate that other buildings have once existed near the place. I observed some hewn stones wrought in the walls of the modern buildings, but was unable to identify them by any marks of sculpture."†

* Two of these have since been thrown down by an earthquake.

† Browne's Travels, pp. 19, 20. This traveller was told, that there were many other ruins near; "but, after walking for some time where they were described to be, and observing that they pointed

It is difficult to recognise in this brief description given by the English Traveller, the same site and ruins to which the following details relate. A league and a half from the town of Siwah, towards the E.,* are ruins of a large temple built in the Egyptian style, to which the natives give the name of *Omm Beydah*. The vestiges of a triple enclosure, enormous stones lying on the ground, and masses still standing, prove it to have been a monument of the first order. The part still standing, and in tolerable preservation, is 11 yards in length, and consists of part of a principal gateway and two great walls, which are covered with three enormous stones, measuring 27 feet by 34: they must weigh about 100,000 lbs. The only apartment which can be made out, was 37 yards and a half in length. At the distance of seven yards from the angle of the gateway, are fragments of columns a yard in diameter: the capitals scattered about are too much dilapidated to allow of making out the design. The edifice is built of testaceous limestone, the same as the rock on which the temple stands: the materials were procured from the mountain which lies to the east. Some large blocks present the appearance of a

out as ruins what were in fact only rough stones apparently detached from the rock," he "returned fatigued and dissatisfied." It ought to be mentioned, that he appears to have laboured at the time under severe indisposition; but he had not Belzoni's scent for ruins. It is indeed clear, that he never penetrated to *Siwah Kebir*, the chief town, since he describes *El Birbe* as only two miles from the village he reached, whereas it is above twice that distance east of Great Siwah. The village at which he stopped, was probably *Siwah Shargieh*, Eastern Siwah.

* According to M. Drovetti, Omm Beydah is a league and a half from Siwah Kebir towards the N.E. Baron Minutoli's account makes it one league to the S.E., between Shargieh and *Djebel Drara Enbrik*. The distances may be reconciled by supposing that a German league is referred to in the latter instance. The correct bearing must be S.E.

beautiful calcareous spar, speckled and striped. The courses are regular, the joints cemented with gypsum. The rock has been cut into the form of a wall, to form the outward enclosure, within which are remains of a stone wall, forming the inner enclosure. The ground on which the temple is built, is raised about five feet. The whole area of ruins is a rectangular space of about 360 feet by 300. The last stones towards the south, in the midst of ponds, would indicate, if they have not been removed from their places, that the temple was still more extensive. Behind the ruins towards the east, in the middle of a grove of palm-trees, near the village of Gharmy, are the remains of several chambers without sculpture. At the foot of the plateau, there is a marshy hollow, where a great quantity of water collects. The water of the springs has contributed to undermine the foundations of the temple, which have also been excavated to the depth of four feet and a half, so as to occasion the building to sink. These circumstances, together with the annual rains, the proximity of the salt lakes, and the friable nature of the materials, sufficiently account for the very ruinous state of the edifice.

"It is the more to be regretted," remarks the writer, "that the temple of *Omm Beydah* is nearly destroyed, because the existing decorations bear the closest resemblance to the Egyptian monuments. The figures, scenes, and arrangement are entirely the same. Here is *the god with the ram's head*, such as is seen at Thebes and Latopolis, who here receives the homage of the priests. The ram is the figure that most frequently occurs among the ornaments. The interior and the ceiling of the apartment still standing, were richly adorned with hieroglyphic sculptures in relief, and painted. The figures of the gods and priests

form long processions, occupying three rows, surmounted with a multitude of hieroglyphic tablets, painted blue or green. The same style and the same cast of countenance are remarked here as in the monuments of the Thebaid; the same costumes and sacrifices. The ceiling was occupied by two rows of gigantic vultures with extended wings, with tablets of hieroglyphics, and stars painted red on a blue ground. Under the ruins of the entrance gate, and on two of the faces of a rectangular block, is sculptured in full relief, the figure of Typhon or the evil genius, about five feet high. A similar block has been used in the basin of the mosque of Siwah. They were, without doubt, the pedestals of columns resembling the Typhonium of Edfou, to which these ruins bear a resemblance, but on a larger scale."*

* Cabinet of Voyages, pp. 295—7. In a subsequent article, the following particulars are given on the authority of Baron Minutoli. Close to the entrance, Ammon receives homage from a king, who presents two obelisks. Behind the god stands Venus Dione, as inmate of the temple. As immediate ornaments of the portal, are seen a serpent, introduced as an arabesque border; a male sphinx reposing, with the urn of the Nile between his feet; the sacred falcon or hawk; and next to it, the disk of the sun surrounded with the serpent, bearing on its neck the mystic key. A mass of rock which has fallen down, seems likewise to have sculptures on the exterior. First appears Isis, distinguished by the horned disk on her head; next, Osiris (according to the Ammonian mythology the son of Ammon), with the head-dress and palm-branches, and above, the goat's horns enclosing the sun's disk; then follow two divinities, male and female, with serpent's heads; then Dsjom, the Egyptian Hercules, with the sphere on his head; and Minerva (Neith) with a ram's head, the mysterious goddess of Sais and mother of the Sun, with the solar disk and the symbol of the *Agathodæmon*. Of the male figure which follows, only the arm and sceptre are preserved, and all the other sculptures of the exterior are too much decayed to be ascertained. The interior is likewise entirely covered with sculptures, the symmetrical arrangement of which is very pleasing. The height of the walls, from the scalloped

That this temple was dedicated to Jupiter Ammon, is evident; and a quarter of a league to the S.E. of these ruins, in a pleasant grove of date-palms, is the celebrated Fountain of the Sun, formerly dedicated to the Ammonian deity. It is about 30 paces in length, 20 in breadth, and the depth is stated to be six fathoms. It is perfectly transparent, and innumerable small bubbles constantly rise from the bottom, as in boiling water. A periodical change in the temperature is still perceptible. It is warmer by night than by day, and a steam usually rises from it in the morning; a fact noticed by ancient writers. It forms a little lake, from which issues a limpid brook, that soon joins another spring in the same palm-grove; and their united waters flowing towards the temple, form the swamp already mentioned, owing, probably, to the stopping up of the ancient drains. Palm-bushes and rushes grow in abundance in this marsh. Close by this fountain, in the shade of the palm-grove, are the

border to the ceiling, is 19½ feet. The ceiling is ornamented with vultures, with outstretched wings, and badges of command in their talons, between stars. Next the ceiling is a row of symbolical figures: sacred falcons, over which is the solar disk and serpent, do homage to the sceptre of the gods, and between them are tablets of hieroglyphics. The second row of figures represents a religious festival. Pilgrims with staves are coming from a distance and saluting each other; then come men bearing dishes, and others prepared to dance; then, sacred candelabra in the form of the lotus, before which persons stand in the attitude of adoration, with tables set out, and numerous platforms. Below the hieroglyphics is a broader line of figures. Ammon with the ram's head, enthroned within lotus-stems, is worshipped by a kneeling figure, probably the founder of the temple, and surrounded by the co-templar divinities; Isis, horned, Osiris, with the crook and scourge, Phtha, Neith, Anubis, and others; the male and female deities alternating. On the opposite side, the representations are similarly arranged. Ammon is again seen in his lotus sanctuary, as before; and there is a representation of a solemn sacrifice.

ancient foundations of a small temple, supposed to be the remains of the small Ammonian sanctuary mentioned by Diodorus as being near the Fountain of the Sun. The natives asserted that, some years before, a Frank had gone near this spring, in consequence of which it had suddenly ceased to flow, but it burst forth again after his departure. Mr. Browne must have been the traveller alluded to, although either he was not aware of being near the fountain, or he has omitted to notice it. It would seem, from this circumstance, that the spring is liable to intermit.

The village of *Siwah Shargieh* (Eastern Siwah), situated on a hill in the vicinity of Omm Beydah, is supposed by the General to be the site of the ancient palace of Ammon.* Its situation is in favour of the supposition, and antique remains are still to be found at Shargieh.

To the S.E. of Omm Beydah is a mountain called *Djebel Drara Enbrik*, (or, as M. Calliaud writes it, *Dârr Abouberique*,) which is full of quarries and catacombs. It is from this mountain that the materials were obtained for building the great temple. It is composed of limestone mixed with gypsum, and containing beds of fossil shells, and is divided into several conical eminences. From the summit is obtained a very extensive view over the whole district. Several of the excavations, which appear to have been originally quarries, have been converted into catacombs, and adorned

* Diodorus, xvii. 50. Curtius, iv. 7. This Siwah Shargieh might seem to be the *Gharmy* or *Agharmy* of M. Drovetti, who conjectures, from the ancient foundations found there, that it was the site of the citadel of Omm Beydah. He describes it as situated to the E. of Siwah, at a short distance from Omm Beydah, the ruins of which it commands, being built on a steep rock, like Siwah Kebir. The word Gharmy, however, comes nearer to *Gharbieh*, or Western Siwah.

with pillars. The first that M. Drovetti entered, is an unfinished apartment, 17 feet by 19½, the roof supported by six square pillars. At the back, it appears to have communicated with a subterraneous passage which the sands have blocked up. Another catacomb near this is entirely filled up. The natives say, that it contains a subterraneous passage communicating with the ruined temple at Omm Beydah. Some Greek characters are carelessly traced upon the rock. A little higher up is a third *hypogeum* of better workmanship, consisting of four chambers. The entrance hall is 20 feet by 19, and appears to have been ornamented with six columns, of which nothing remains but the capitals suspended to the roof. The cornice and ornamental work are in the Egyptian style, but there are no hieroglyphics, sculptures, or inscriptions. To the N.W. of Omm Beydah is an insulated conical hill, called *Djebel Mouta*, or *Gara-el-Mota Shargieh* (the hill of sepulchres on the east), which is completely perforated with similar excavations. The sepulchres and passages are hewn in the limestone rock without much skill, but many of them are adorned with hieroglyphics on stucco, painted green, red, yellow, and blue. There are also traces of Greek inscriptions. No tombs are met with that have not been violated, and nothing is found within them, but desolation and rubbish, crumbling bones and torn bandages. The fragments exhibit no positive indication of embalment, and no bitumen is to be met with. In 1820, a part of these catacombs was inhabited by a tribe of Arabs from the Oasis of Augelah, and formed a subterraneous village.* Although none of them will admit of com-

* Mr. Browne describes some excavations, measuring about 12 feet by 6, and 6 feet in height. They were without ornament or inscription, and were evidently of an inferior order. In them

parison with the catacombs of Thebes or Alexandria, and they are probably of much more modern date, they are an interesting memorial of the ancient populousness and flourishing state of this insulated settlement.

But we have yet to explore the environs of Siwah to the westward. In pursuing the route from Siwah Kebir to the Sacred Lake, we first traverse for an hour a large plain covered with salt, in a direction a little inclining to N.; and then, for two hours more, travel over sands. On the right hand, are a large salt lake and the mountain called *Djebel Garah el Kamyseh*. Beyond this mountain, in a sandy plain, stand the ruins of a temple called *Amoudein*. Its form was that of a long parallelogram 90 feet by 25. The façade has inclined walls, and rests upon a raised basement composed of square blocks of testaceous limestone, in regular courses about six inches high: the other parts are of sun-burned brick. There are no sculptures or hieroglyphics; only some Greek characters on the façade. Kamyseh is agreeably situated. A stream of sweet water meanders from E. to W., watering fertile gardens, planted with the olive, the peach, and the pomegranate. Not far from the village are the remains of an ancient edifice of hewn stone, 92 feet in length, the style of which is something similar to the Egyptian, but the ruins are of an indeterminate character. There is also a quantity of rubbish of ancient buildings in the neighbourhood.

were "many parts of human skulls and other bones, with fragments of skin, and even of hair attached to them. All these have undergone the action of fire." It is not easy to understand how the hair could resist the fire. It is evident, however, that these must be fragments of mummies, destroyed by the modern inhabitants, possibly for the sake of the bitumen.

The mountain, which resembles *Djebel Mouta* in form, is excavated in a multitude of catacombs, but of smaller dimensions and inferior workmanship. In several of them, the outer gates have the Egyptian cornice and jambs, but they are without paintings or sculpture. The interior is so clean that they seem not to have been used. The human remains found in them, have no traces of bitumen or of embalment.

At a short distance from Kamyseh, there is a temple of Greek or Roman construction, called *Deir Roum* or *Kasr Roum*. "The part still standing is divided into three apartments, the longest of which is 49 feet by 21½; the height, 18½ feet; but the traces of ruins extend to the length of 108 feet. The roof, composed of large stones, is still remaining in a great part of the building: ten stones are in their places, but the roofs of the sanctuary and the portico have fallen. Before the temple was a large space surrounded with walls, the remains of which are seen extending about 60 feet in front. What is remarkable is, that the architecture is of the Doric order: all the sculptures, cornices, friezes, and mouldings are executed with much care.* The perfection of this work may justly excite surprise, in a country lying 130 leagues from the Nile, and in the midst of the immense deserts of Libya. With the exception of the cornices, there is nothing which puts us in mind of the Egyptian style; neither sculptures nor hieroglyphics; nor are there any inscriptions. Above the lintel of the door of the

* "About six miles from Siwah, we passed a small building of the Doric order, apparently designed for a temple. The proportions are those of the best age of architecture, though the materials are ordinary."—BROWNE, p. 28.

sanctuary, there are two stones, slightly inclined so as to make a flat arch, the whole thickness of the wall, to serve as a brace. At some distance from the ruins are rocks hollowed out into catacombs, running from N.W. to S.E. They are in the southern and most elevated part of the mountain, and do not differ from those already described. At the foot of the mountain are numerous tombs formed of sun-burned bricks: their form is that of a semi-circular arch. On the same spot are the ruins of columns and remains of stone tombs in a state of utter dilapidation. The place is called *Belled Roum*, which announces the former existence of a town peopled by the *Roumy;* that is to say, the Greeks or the Romans, for the Arabs give that name to both.

"From *Deir Roum*, we proceed to Lake Arachyeh (or Arashieh) in a north-westerly direction. The first village we meet with is Agarmeh, which is in ruins, and lying near the lake. Further on, a full day's journey from Siwah, there is another smaller lake in the plain of Chyatah.....The Lake of Arashieh is two days and a half journey from Siwah, in a valley enclosed by two mountains, which extend from E. to W. On the road are several plains watered by springs of fresh water. The lake is from six to seven leagues in circumference." M. Calliaud had been unable to obtain permission to repair to this place. The Pasha's *firmaun* failed to shake the determination of the shiekhs on this point. They would sooner perish, they said, than suffer a stranger to approach that sacred islet, which, according to their belief, real or pretended, contained talismans and treasures of mysterious potency. It was said to contain a temple, in which are the signet and sword of the prophet, the

palladium of their independence; and wo to him who should dare to lay hands upon them.* M. Drovetti, however, we are informed, not only reached the lake, but, under the protection of Hassan Bey's little army, went all round it. They found neither monuments nor treasures, and *saw* nothing in the lake but naked rocks. Strange to say, however, though provided with a boat, it does not appear that M. Drovetti thought it worth while to visit those rocks, or even to take soundings, but contented himself with circumambulating the banks, as if really withheld by a spell from reaching the mysterious and inaccessible island.

Mr. Browne had more enterprise, and would have succeeded, had he but had M. Drovetti's boat. At the end of two days from Siwah, he arrived at the place which had been described to him, and which, he says, is not far from the plain of Gegabib. There can be little doubt that it is the lake in question, although he vaguely describes it as "a small lake of salt water," and there are other lakes in the neighbourhood. "I found in it," he says, "misshapen rocks in abundance, but nothing that I could positively decide to be ruins; nor, indeed, was it likely that any such should be found there, the spot being entirely destitute of trees and fresh-water. Yet, I had the curiosity to approach nearer to these imaginary ruins, and accordingly forced my horse into the lake. He, from fatigue, or weakness, or inability to swim, soon found himself entangled, and could not keep his head above water. I fell with him, and was unable immediately to detach myself. At length, when I found myself again on dry ground, the circumstances I was under prevented

* General Minutoli's account is, that they are supposed to be the ring, sword, and crown of the great magician of the East, King Solomon,

me from making further observation on this island and lake." *

The Arabs say, that they have repeatedly attempted to reach the island with a favourable wind, but, just as they have arrived, the wind has always become contrary, and, notwithstanding their utmost efforts, they have been driven back to the opposite shore. The mis-adventure of the English Traveller, and the unintelligible conduct of the French ex-consul, might almost lead one to believe that there is some fatality attaching to the enterprise.

Still further to the west, a seven days' journey from Siwah, is another Oasis, called the Oasis of Augelah. The largest village in the district is called Jalot, near which is *Oud Alle* (*Oom Dalla?*) which contains a temple. Augelah is a day's journey further. There is another temple at a place called *Oom Messous*. From that point, it is seven days' journey to Barca (Cyrene) and Bengazy (Berenice). The road passes through a valley in which terminate all the roads coming from the west.†

Comparatively little is known as yet, as will be evident from the preceding narrative, of the Libyan provinces. The traces of ancient civilization are found to extend at intervals, in all directions, over a large proportion of the country which, in our maps, is a blank desert. D'Anville too hastily, for once, affirmed, that the Santariah of the Arabian geographers,

* Browne, p. 26. It must be remarked, however, that a lake seven leagues in circumference, could not easily be crossed on horseback.

† Cabinet of Voyages, p. 312. *Augelah*, the Augila of Herodotus, is perhaps the *Auscherim* of the German travellers, near *Djebel Gebir*, the Great Mountain, on the frontier of Tripoli; and the valley may be *Wady Dachan*.

wherever that place is, must represent the ancient Ammonia, because "the nature of the country admits no other object to embarrass the choice."* Siwah can, he thinks, be no other than the ancient Mareotis. Mr. Browne supposed it to be the Siropum of Ptolemy. What then is Kamyseh or Belled Roum? M. Malte Brun says, that Siwah is the country of Ammon, the Santariah of Abulfeda, and the Sant Ryah of Idrisi.† That Siwah is Ammon, Major Rennell has brought a great deal of learning to prove; and it may now be considered, perhaps, as ascertained.

OASIS OF EL KASSAR.

THE *Oasis Parva* of the ancients lies at the distance of between four and five days to the S.E. of Siwah, and consists, like the Great Oasis, of a series of inhabited spots. We have already traced the route from Fayoum, by which Mr. Belzoni arrived at this Oasis, as far as *Rejen-el-Kassar*, a small Oasis which he reached on the second day after entering the desert.‡ The next day, continuing his route toward the west, he arrived at an open plain of sand and stones, in which are found about thirty large *tumuli*, nearly in the form of a parallelogram, from twenty to thirty feet long: these, he conjectures, may have been erected over the troops which Cambyses sent to reduce the Ammonians, and who perished in the Libyan desert. The Bedoweens stated, that, at a short distance, there are a great many more mounds of the same description.§ The next two days were occupied

* D'Anville, ii, 168. † Vol. iv. p. 173.

‡ See pp. 22, 23, of this volume.

§ Sir A. Edmonstone expresses his conviction, that they are natural mounds or hillocks, as they are found all over the desert. In

in traversing a level plain covered with brown and black pebbles. In the evening of the third day from *Rejen*, he reached the *Bahr-bela-ma*, or Dry River, running N. and S., and saw high rocks to the west.* At noon on the fourth day, the rocks of Elloah (El Wah) were in sight, and two crows appeared; a sure sign that water was not far off. In the afternoon, they reached the brink of the Oasis, "a valley surrounded with high rocks, which form a spacious plain of twelve or fourteen miles in length, and about six in breadth. There is but a small portion of the valley cultivated, on the opposite side; and it can be distinguished only by the woods of palm-trees which cover it. The rest of the valley is sand, but has evidently been cultivated throughout, and many tracts might yet be rendered fertile. Several small hills are scattered about, some having at top a natural spring, and being covered with rushes and small plants. The first village at which our Traveller arrived, called Zaboo, is described as a beautiful place. Intermixed with the date-trees, were apricots, figs, almonds, plums, and some grapes; and the soil was verdant with grass and rice. Beyond this, is an open plain covered in some places with fine salt as white as snow; "and what is more singular, several rivulets run over that salt plain, and form a sediment of their own, which

going from Siout to the Great Oasis, he passed for some distance among similar heaps. It is difficult to account for their formation, if they are not sepulchral.

* "This place has all the appearance of water having been in it: the bank and bottom are quite full of stones and sand. There are several islands in the centre. But the most remarkable circumstance is, that, at a certain height upon the bank, there is a mark evidently as if the water had reached so high: the colour of the materials above that mark is also much lighter. The island has the same mark and on the same level."—BELZONI, vol. ii. p. 183. See p. 21 of this volume.

does not incorporate in any way with the salt, and keeps quite sweet." A little further are several tombs in the rock, not unlike the catacombs of Egypt, the shafts running down in various directions; and there are ruins of an old edifice of sun-burned brick, which Mr. Belzoni supposed, from its form, to have been a church. There has evidently been a town in this direction. Another chasm in the rock further on, called by the superstitious natives the Devil's Habitation, was found to lead into various small chambers, excavated in the Egyptian manner, but without hieroglyphics. In an inner apartment were several sarcophagi of burned clay, of the size and form of a man: "they are two inches thick, and baked very strong; the lids are quite flat, and have a head of a man, demon, or animal just above the head of the mummy." Near the village is a rivulet, the waters of which have the property of dying white woollen a deep black in twenty-four hours. "This is a great accommodation to the women and children, who are nearly all covered with gowns of that colour: the shiekhs are in white." To the south of Zaboo, at the distance of a mile and a half, several heaps of rubbish and some more tombs mark the site of an ancient town.

Proceeding over some sandy banks to the west of the village, and crossing a plain, our Traveller ascended some rocks which separate the district of Zaboo from El Kassar, the chief village in the Oasis, distant a three hours' journey. A forest of palm-trees surrounds this village, and stretches over a wide circuit, inclosing a great space of cultivated land. The houses of the village are of mud, roofed with a few beams of palm-tree, old mats, and straw. One whole lane of them has been built upon the ruins of some

great edifice, and blocks of stone project in several parts into the path. On the north side of the village are remains of a Greek temple (or perhaps church), consisting of a high wall with two lateral sides, and an arch in the centre. "It is so situated that it must have been built on the ruins of another of larger dimensions."* Near this village, as at Zaboo, are several sepulchral excavations, in each of which were found several sarcophagi of burned clay, inclosing mummies wrapped in coarse linen without asphaltum, and consequently not in good preservation, though comparatively modern. Near the ruins, in the centre of a beautiful grove of palm and other trees, is a fountain, which, like the Fountain of the Sun at Siwah, undergoes a singular variation of temperature. It springs from the bottom of a well, 8 feet square, and above 60 deep, and overflows in a rivulet, which irrigates some cultivated land. When Mr. Belzoni first put his hand into this water, which was after sunset, it felt warm; (he supposes about 60° of Fahr., for he had broken his thermometer;) at midnight, he found it apparently much warmer, so that it might be at 100°. In the morning, before sun-rise, he visited it again, on pretext of bathing, and found it of a medium temperature, not so warm as in the evening; but, when he returned at noon, it appeared quite cold.

* By means of a telescope, (for he was not suffered to approach the edifice nearer than 150 feet,) Mr. Belzoni discovered above the cornice on the lateral wall, the Roman letters E. P. H. S. The people were much alarmed at the first production of the magical instrument; but great was the astonishment of the old shiekh on looking through it, to find the stones brought so near him. He thought this not fair, as Mr. Belzoni had promised not to do any thing magical, and this mode of drawing the ruin to him was the same as if he had gone near the ruin. But at last, the telescope brought them into excellent humour.

These variations, he is disposed to ascribe altogether to the changes in the atmosphere; particularly as the water has been found, upon analysis, to be pure, and free from any saline admixture. It is not very easy, however, to understand, how water should, under any circumstances, have an apparent sensible temperature of 100° at midnight, and yet not be hot.

Mr. Belzoni's plan was, to pass on to the Oasis of Siwah, reckoned a four days' journey; but he could not obtain a guide. He then resolved to go to the Oasis of *El Haix*, three days to the S.W., whither his guide at length consented to accompany him. He found it to be a long tract in the form of a crescent, above twenty miles from point to point. At the further extremity, which is the best cultivated, is the site of a small ancient town. Here are baths, apparently of Roman construction, in good preservation; a Greek church, built in the form of a cross, of bricks burned and unburned, about 50 feet by 20; and a strong building, inclosing a deep well, which Mr. Belzoni concluded to have been a Coptic convent. The walls of the houses, and the high wall of another large edifice, are still to be seen. The water here is very sweet, and the land produces good rice and barley; but the only inhabitants were four men and two women. It seems that these remote settlements are liable to the ruthless incursions of the Bedouins, who, at the time that the crops are ripe, strip the poor inhabitants of the fruits of their labour, and leave them to subsist as they may.

On our Traveller's return to El Kassar, he offered to purchase any antiquities which should be brought him; but he obtained only "a broken Grecian vase, of bronze, about eight inches high, and a small cherub of Greek workmanship." He was very strongly pressed

by the kadi to turn moslem and settle among them, instead of "going after stones." He was offered lands and the choice of four wives, the full Mohammedan complement; and had no small difficulty in satisfactorily excusing himself from accepting so generous an offer. A severe fall confined him for some days at Zaboo. At length, on the 8th of June, he again set out, and reached Rejen on the 11th. Thence he turned S.E. by E., to a place called *El Moele*, which he reached on the afternoon of the 13th. In this place he found ruins of a small ancient village, and the remains of a very large Christian church and convent. "Some of the paintings on the wall are very finely preserved; particularly the figures of the twelve apostles on the top of a niche over an altar: the gold is still to be seen in several parts, and their faces are well preserved. This place is situated at the end of a long tract of land, which had been cultivated in former times, but it is now abandoned for want of water. It extends more than ten miles from W. to E." The party were much disappointed at finding no fresh water here. They again set off, and travelling by night, reached the *Bahr Yousef* before sun-rise on the 14th. On the evening of that day, Mr. Belzoni reached Sedmin, and on the next day, Beni Souef.*

GREAT OASIS.

THE Thebaic Oasis, the *Oasis Magna* of the ancients, is the first halting-place of the Dar-Four caravan, which assembles at Manfaloot and Siout.† El Karjeh, the principal town, is situated in lat. 26° 1′ N., long.

* Belzoni, vol. ii. pp. 178—235.

† See p. 40.

30° 10′ E.;* four days (about 44 hours) W. of Farshout, and about the same distance S.W. of Siout. It consists of a number of fertile spots, separated by desert intervals, in a line parallel with the course of the Nile, the whole extent being nearly 100 miles.

The descent from the great ridge which forms the western wall of Egypt, into the low desert in which the *oases* lie, is steep and rugged. Mr. Browne was a full hour in reaching the bottom of *Djebel Rumlie*, the name given to the high rocky mountain which occurs in the caravan route from Siout. It consists of a coarse tufa, and is entirely sterile. From the summit, the view extends over the boundless desert. In four hours and a half from the foot of the mountain, he reached *Ain é Dizeh*, at the northern extremity of the Oasis, the first place where water is found. From this place, it is a march of eight hours over desert to El Karjeh, of which he gives no account. Six hours further is Boulak, a wretchedly poor place, the houses being mere mud huts, generally without a roof; but it furnished good water, and the caravan halted there for a day. Fourteen hours of barren country intervene between Boulak and Beiris. Two hours beyond the latter, is Mughess, the last village of the Oasis toward the Southern Desert; situated, according to Mr. Browne, in lat. 25° 18′ N., long. 29° 34′ E., being 1° 7′ S. of El Karjeh. It is not a little remarkable, that neither this Traveller nor any of his predecessors, should have been aware of three very beautiful temples and a singular necropolis, near El Karjeh, and lying very little out of the route. These magnificent ruins were first discovered by M. Calliaud

* Edmonstone, p. 149. This is nearly the same parallel as that of Thebes. Mr. Browne made it to be in lat. 26° 25′, long. 29° 49′.

in 1818. We are indebted for the description of them to Sir Archibald Edmonstone, who visited the Oasis about eight months after, and had moreover the good fortune to discover another Oasis, 100 miles to the westward, the existence of which had not previously been suspected by Europeans. We shall avail ourselves of his narrative.

"After pitching our tents as usual outside the town (El Cargé), and receiving the visit of ceremony from the shiekh, we took a guide, and went to see some antiquities in the neighbourhood. At about a mile and a half to the N., we perceived a building on an eminence, which proved to be a small quadrangular temple, called *El Nadera*, 31 feet long by 20 feet 8 inches wide, of which three sides remain, but the fourth is quite destroyed. The walls on the inside are covered with figures and hieroglyphics, greatly defaced, but of unusual elegance. There was the usual inclosure of unburnt brick; a defence necessary in a country so much exposed to hostile incursion as this has always been. From this summit, we discovered with infinite satisfaction a large temple at a short distance to the N.W.; and, on a high ground still further to the northward, several buildings like the ruins of an Arab town. On approaching the temple, we were struck with the beauty of the situation, in the midst of a rich wood consisting of palm, particularly that species called the dhôm (or doum), acacia, and other trees, with a stream of water in front. In point of magnitude, it far exceeded any we had hitherto seen; but, as the evening was closing in, we thought it better to leave the examination of it to another time. Wishing, however, to satisfy our curiosity with respect to what we supposed to be the Arab town, we rode up to it, and, to our astonishment, found, not

what we had expected, but a regular necropolis or cemetery, consisting of a great variety of buildings, each the receptacle of mummies. We could take but a hasty view of it, as it was quite dark before we could return to our tent.

" Finding we were so well pleased with what they had shewn us, our guides told us of two other ancient buildings, which, as well as that of El Cargé, M. Drovetti had been to a few days before. We accordingly mounted our horses early the next morning, and proceeding in a south-westerly direction, in three hours reached a height surrounded with a wall. On entering this, we found a ruined Arab village, built within the enclosure of a large temple, called by our guide, *Cazar el Goetta*. The exterior is so choked up with these hovels, that we were unable to measure, or to take any sketch of it. The interior is divided into four parts. In the middle of the second and principal chamber have been four columns with varied capitals, only eight feet in circumference. The fourth compartment is subdivided into three small chambers, lower than the rest of the building, of which the centre was the *adytum*. Hieroglyphics and figures are carved only in this and the principal apartment. In front of the temple, which faces the east, there is an area extending considerably beyond it, having traces, barely visible, of two rows of pillars four deep. This colonnade communicates with the outer wall, and leads to a stone gateway opposite to its principal entrance.

" On leaving this, we bent our course towards the S.E., and in forty minutes reached our other point. It is an inclosed eminence like the last, with a few palms scattered about. Within are the ruins of several buildings of unburnt brick, apparently ancient. But the principal object is a small temple, of remarkably

elegant proportions and excellent masonry, known by the name of *El Cazar el Zian*, 45 feet long and 25 feet 1 inch broad. The first chamber, measuring 26 feet 10 inches, by 17 feet 8, is perfectly plain. Beyond, are two more opening from it: that on the right hand is extremely narrow, being only 2 feet 7 inches wide, and 10 feet 4 inches long, having another access through the main wall; the other is 15 feet 4, by 7 feet 9 inches wide, and at the end of it, opposite to the entrance of the temple, is a large niche, which has contained a statue, with a winged globe and other emblems carved round it. The doorway, on the outside, is richly ornamented with figures, and over it is a Greek inscription.*....The date enables us to fix the restoration of the temple at A.D. 140.

"The day was far advanced before we began to return. On our way, we crossed a remarkably strong chalybeate stream, and, at the village of Genau, were shewn another quite hot, deeply impregnated with iron and sulphur. The sheikh and inhabitants of this place shewed us, as usual, much attention; and some bread they gave us, was the best we had tasted in Egypt.

"The following morning, we paid a second visit to the (great) temple, and found enough to occupy us there till evening. We entered it through a *dromos*,

* "To Amenebis the Great God of Tchonemyris and the co-templar gods, for the perpetual preservation of Antoninus Cæsar our lord, and his whole house: the cell of the temple and the vestibule were repaired and renewed under Avidius Heliodorus, governor of Egypt, Septimius Macro being commander-in-chief, and Plinius Capito general of the forces, in the third year of the emperor Cæsar Titus Ælius Adrianus Antoninus Augustus, the Pious. Mesore the eighteenth (Aug. 11)." Tchonemyris would appear to be the name of the place: what deity is meant by the god Amenebis, it is hard to say.

of which the inclosures are so broken, that it is difficult to discern accurately the shape. We could distinguish, however, that it had been formed by a parapet wall surmounted with a cornice, connecting ten columns, with spaces for entrances on each side. The temple stands east and west, and a rich cornice runs all round the top. The front is completely covered with colossal figures and hieroglyphics, which, as they extend but half way on the north and south sides, give the whole exterior an unfinished appearance. The great doorway is much ornamented, and leads to a magnificent apartment, 60 feet 8 by 54 feet 3, with twelve columns, 13 feet 2 inches in circumference: it is nearly filled with sand. On the left hand of the entrance, are two small, dark chambers, one over the other, of which it would be difficult to assign the use. The second chamber (17 feet 10, by 54 feet 3) is divided from the first by a sort of screen, formed by a wall lower than that of the temple, intersected by four columns, which, together with four others in the centre of the apartment, now fallen, are of the same size as those above mentioned. The chamber is traced all over with figures and hieroglyphics on stucco, retaining marks of paint, particularly blue and red; whereas the first is quite plain, except on the west side. The third apartment (28 feet 8, by 30 feet 9) is ornamented likewise, and contains eight columns of much smaller dimensions than the others. Parallel, but not communicating with it, are two divisions, in one of which is a staircase. Last comes the *adytum*, 20 feet by 8, richly carved, and blackened with smoke. On each side are other compartments, detached, but so choked up, that it was impossible to make out their shape. The roof of the rest of the building is fallen in, excepting some stones occasionally supported by

the pillars; but that of the *adytum*, which is lower, is entire; it is composed of immense stones: we measured one, 35 feet by 19 feet 4 inches, and 2 feet 3 inches thick.

"To the east of the temple are three detached doorways at different intervals, and of different proportions. As they do not resemble the *propyla* that are usual in other parts of Egypt, I am induced to think that this edifice was surrounded with a triple wall, in the same way that Diodorus tells us the celebrated temple of Jupiter Ammon was. The first is a solid doorway, with figures all round it: among others on the inside, is a representation of Osiris at a banquet, of colossal proportions. This is again found on the west front. On the roof are five spread eagles (or vultures), painted red and blue. The second doorway, which is at some distance in the same direction, but not in the same line, is materially higher than even the temple itself. Half only is standing; it has a few figures carved in relief within, and there are remains of brick work strangely placed on the top. As it is too high for any purposes of defence, it may have been the residence of one of the Stelite hermits, of which many traces remain. The last of these propyla is low and imperfect. The east end is completely covered with a Greek inscription.*

"Having completed our measurements of the temple, we again went to the Necropolis, to examine it more leisurely. It contains, apparently, not fewer than two or three hundred buildings of unburnt brick, irre-

* This inscription, subsequently copied by Mr. Hyde, and restored and translated by Dr. Young, proves to be a long rescript, published in the second year of the Emperor Galba, relating to a reform in the judicial administration of this and other Egyptian territories.

gularly ranged, of various sizes and shapes. The greater number are square and surmounted with a dome, similar to the small mosques erected over sheikhs' tombs, having for the most part a corridor running round, which produces an ornamental effect very striking at a distance, and gives them a nearer resemblance to Roman, than to any existing specimen of Greek or Egyptian architecture. Some few are larger than the rest. One in particular is divided into aisles, like our churches; and that it has been used as such by the early Christians, is clearly evinced by the traces of saints painted on the walls. Many have Coptic, or perhaps Greek inscriptions, but written in a hand not legible, and a few in Arabic. In all we entered, there is the Greek cross and the celebrated Egyptian hieroglyphic, the *crux ansata*,* which originally signifying life, would appear to have been adopted as a Christian emblem, either from its similarity to the shape of the cross, or from its being considered as the symbol of a state of future existence. But the great peculiarity is a large square hole in the centre of each, evidently for the purpose of containing a mummy, and which, from the fragments and wrappings that lay scattered about, had probably been ransacked for the sake of plunder.

"It is obvious that these buildings formed a cemetery to the town which stood near the temple of *El Cargé*, and were subsequently used for sacred purposes by the Christian inhabitants, or, at a later period, as places of retreat to them when persecuted by the Mohammedans. I should imagine these sepulchres to be of Roman construction at an early period, since it

* See p. 62. By some, it has been supposed to be the figure of a key; it may be so, and yet denote *life*, as a hieroglyphic. A key is borne on the standard of Mohammed

is generally believed, that the practice of embalming was gradually discontinued in Egypt after the extension of Christianity; but, among the various receptacles for the remains of the dead, from the stupendous pyramid to the rudest cavern, I know of none existing or recorded, at all corresponding to them in shape and appearance." *

WESTERN OASIS.

At the distance of about a day and a half to the west of El Karjeh, the irregular sandy plain which encloses the Oasis, terminates at a low chain of mountains, forming a sort of semicircle. At the foot of the rocky and precipitous pass, close to a spring shaded by palm-trees, is a ruined temple, called by the Arabs *Enamour*. It is apparently of high antiquity, and much dilapidated. A few figures and hieroglyphics are roughly executed on the outside, and there are slight traces of painting over the entrance. A wall of unburned brick has surrounded it, and there are remains of a stone gateway facing that of the temple. A broad defile leads down into the plain which contains the Western Oasis, discovered by Sir A. Edmonstone; and along the whole route, heaps of broken pots and tiles, occurring at intervals, are supposed to mark the spots once occupied by the Roman stations. That gentleman, however, reached the further Oasis first, by the direct route from Siout, which he calculates to be a distance of about 178 miles. The first village at which he arrived, is called Bellata. About an hour from this place, are obscure traces of former habitations to a great extent, but they are of no interest. The acacia here attains an

* Edmonstone's Journey, pp. 62—110.

unusual size. One that Sir A. Edmonstone examined, in a beautiful wood, measured 17 feet 3 inches in girth. To the west of Bellata extends a wide and barren tract, bounded by a high and precipitous ridge to the north and east. In about five hours, the travellers saw the village of *Hismint* on their left; and, three hours after, another, called *Endough*, in the same direction, surrounded with a grove of palm-trees. They then crossed a low chain of hills, and at sunset, reached a village called *Aboudaklough*. Four hours and a half to the north of this place, is El Cazar, the chief town in this Oasis.

"The situation of this place," says the Author, "is perfectly lovely. It is seated on an eminence at the foot of the line of rock which rises abruptly behind it, and is encircled with extensive gardens, filled with palm, acacia, citron, and various other kinds of trees, some of which I had rarely seen in these regions. The only thing worthy of observation in the town, is a strong sulphuric and chalybeate spring, which the people consider as extremely sanative, and drink, when left to settle for twenty-four hours. Proceeding westward, we shortly reached an insulated rock, perforated with caverns, which had served as catacombs: fragments of mummies lay scattered about. The inhabitants of the adjacent hamlet had stripped them, in hopes of finding something valuable; and the jackals, which abound here, had completed the work of devastation."

About three miles further south, is a temple in tolerable preservation, though half filled with sand, called *Dair-el-Hadjar* (the stony convent). Its dimensions are 51 feet 4 inches, by 24 feet 8. In front is a portico of eight columns, three of which are standing, but in a mutilated state. The first chamber has

been supported by four pillars, and as much as is visible of the walls, is traced with figures and hieroglyphics. This opens into a second apartment entirely without ornament, except the winged globe and serpent over the door. Beyond this are three small chambers parallel with each other; the central one was the *adytum*, and the walls, which are covered with figures and hieroglyphics, are, as usual, blackened with the smoke of lamps. The roof still continues entire over these chambers, which are lower than the rest of the building. There are remains of a thick outer wall of unburnt brick, with a stone gateway. Between this place and Aboudaklough, are vestiges of a town of considerable extent, with a small remnant of a temple, apparently of Greek workmanship, and the fragment of a white marble statue.

From the shiekh of Aboudaklough, the travellers learned, that this Oasis includes twelve villages, of which ten are within five or six miles of each other. The other two, namely, Bellata, at which they had first halted, at its north-eastern extremity, and Tenida, the last village in the route to the Great Oasis, are considered as scarcely within the district; and the latter, owing to its being so much exposed to the incursions of hostile Arabs, is deserted. There are also several other inclosures containing springs, and well-wooded with palm-trees, but the cultivators reside in the neighbouring villages.

The climate in the Oasis is extremely variable in winter. Sometimes, the rains are very abundant, and fall in torrents, as appears from the furrows in the rocks: at other seasons, there will be no rain, nor any dew. Violent winds are very prevalent, and the dreaded south-western wind, the *kamsin*, frequently blows in the months of May and June. The plague is un-

known, but, during the intense heats, fevers and agues are general, which the shiekh attributed to the immoderate use of dates. The soil is a very light red earth, fertilized entirely by irrigation. The principal produce are barley and rice. Lemons and citrons are plentiful in the gardens, and dates are an article of commerce with Egypt. Indigo is also manufactured here, and is one of the very few articles which the Pasha had not monopolized, "probably from ignorance of its existence here." The springs, which fortunately never fail or vary at any season, are all strongly impregnated with iron and sulphur, and are hot at their sources; nor can the water be used until it has been left to cool in an earthen jar. Lions and hyænas are not uncommon in this district, but there are no ostriches. The sheikh moreover stated, that this Oasis is a complete no-thoroughfare; that he was not aware of any other inhabited tract further westward; that some Arabs, who had attempted to explore in that direction, had, at the end of three days, been driven back by a terrible whirlwind; and that it is thirty days' march to Tripoli, reckoning ten hours to each.* These people have neighbours, however, and very formidable ones, in the Moggrebin Arabs, who occasionally commit great depredations. Thus, in the remotest Oasis of the desert, man has no escape from the violence and avarice of his fellows, but is liable to the visitations of both, in the shape of warlike inroads and oppressive imposts,—the scourge of uncivilized, and the drawback upon civilized society.

With regard to the origin of these fertile spots, Sir A. Edmonstone decidedly agrees with Major Rennell, that the foundations of these islands were first laid by

* Edmonstone, pp. 44—55.

vegetation occasioned by springs, the decay of which vegetation produced soil, until it increased to the state in which we behold them. They appear universally surrounded with high lands, which will account for these springs. Their fertility has always been proverbial. Strabo asserts the superiority of their wine, and Abulfeda and Idrissi mention the luxuriance of the palm-trees; but the former speaks of the wretchedness of the inhabitants, and the latter states, that this region was formerly well peopled, but had then become uninhabited and desolate. Under the empire, the whole region of the Oases * was attached to the Heptanomis; and after the establishment of Christianity, it was still a district of some importance, including the seats of two Coptic bishops.† Herodotus speaks of them as bearing the name of Μακαρων νῆσοι, the islands of the blessed; but almost the only records that history has preserved with regard to the Oases, relate to them as places of banishment. The Roman emperors found them convenient receptacles for state delinquents, and, as Ulpian informs us, constituted them places of exile by law, but chiefly in cases of temporary banishment.

* This region is denominated by the Arabian geographers, *Al Wahat*, *Al Vahat*, or *Alouhat*, transformed by Leo Africanus into *Alguechet*. The original word, *Wah*, *Vah*, or *Ouah*, from which the Greeks formed their word Oasis, is said to signify an inhabited place. The Arabic *Wady*, or *Ooddeh*, seems to have a similar meaning, though applied in general to fertile valleys. The orthographical variations are curious—*El Wah*, *Wahe*, *Elloah*, *Eloacath*, *El Ouah*, *Elouah*, *Al Vah*, *Alvach*, *Vacha*, *Oasis*. All these occur in extracts cited either by Sir A. Edmonstone, or by Dr. Murray in his Hist. of African Discovery, vol. ii. p. 186.

† In a list of 98 Coptic bishoprics into which Egypt was divided at the era of the great schism, as given by Vansleb, the last two are Vah and Vahipsai. Ipsai is said to have been the ancient name of Ptolemais; and Vah-Ipsai may have been so denominated to distinguish it. Was Ipsai Ibis?

The first celebrated person who underwent this exile, was the poet Juvenal. Trinasius, an eminent general, was banished there by the emperor Arcadius, A.D. 396. But it was more especially under the Constantinopolitan emperors, that both the Thebaic Oasis and the Ammonian were used for this purpose by the ascendant party towards their ecclesiastical rivals. Athanasius complains of the Arians having exceeded the emperor's orders, in exiling old men and bishops to "places unfrequented and inspiring horror; for some were sent from Libya to the Great Oasis, and others from the Thebaid to that of Jupiter Ammon." Nestorius was banished first to Petra in Arabia, and afterwards to the city Oasis, "called also Ibis," by the younger Theodosius, A.D. 435. In a letter still extant, he describes the devastation of the Oasis by the savage Blemmyes, by whom he was taken prisoner, but subsequently released.* Strange perverseness of the human mind, that men should be found voluntarily immuring themselves in the savage and frightful solitudes of the Thebaid, and the barren deserts of Nitria, under the impulse of fanaticism; and yet, these same Egyptians shuddered with horror at being exiled in old age to these green retreats, these Islands of the Blessed, the very name of which is a symbol of luxuriance, seclusion, and repose! But so it is, the paradise of a hermit would be a desert to a prisoner. Egypt itself, with all its wonders which enchant the traveller, would be Siberia to the exile.

* He died at Panopolis. See p. 54.

END OF EGYPT.

NUBIA.

NUBIA.

[A country subject to the Pasha of Egypt; bounded, on the N., by Egypt; on the E., by the Arabian Gulf; on the S., by Sennaar; on the W., by the Desert.]

THE region known to the ancients under the designation of *Æthiopia super Ægyptum*, comprises the vast tract of country which is now generally included in the three grand divisions of Nubia, Sennaar, and Abyssinia. The first of these is a country of very vague and uncertain boundaries, and the term has been used with considerable latitude, or rather, in a very different application. The ancients appear to have given this name to the country extending along the western bank of the Nile from Meroë to the bend of the river, and which was not subject to Ethiopia.* The country now known to the natives under the name of *Wady Nouba*, reaches from the frontier of Dongola, northward to *Wady Seboua* (Lion's Wady), a little above Derr; the tract between Seboua and Assouan being known as *Wady Kenous*.† The inhabitants of these two divisions, Burckhardt informs us, are divided by their language, although they appear to be the same in manners, and they are almost perpetually engaged in sanguinary quarrels. The Nubia of modern travellers, or "Turkish Nubia," is, on the contrary, considered as extending from Assouan to

* Eratosthenes and Ptolemy. See Malte Brun, vol. iv. p. 120.

† Burckhardt, p. 123. This part of Nubia is said to have been anciently called *Merys*, "from which the Mersyan wind takes its name."—*Ib.*, p. 471.

Fort Ibrim; a tract which appears to have formed no part of the country originally known under that appellation.

The confusion arising from this various use of the word, has been not a little increased by the very distinct tribes which have been confounded under the name of *Nubæ* or Nubians; some travellers using it as simply denoting the inhabitants of modern Nubia, of whatever race, and others restricting it to the black race whose original seat appears to have been the Nubia of the ancients. Gibbon informs us, on the authority of Procopius,* that, with a view to oppose a suitable adversary to the savage Blemmyes, who inhabited the western desert now occupied by the Ababde and Bisharye Arabs, Diocletian persuaded a Libyan tribe, who are termed *Nobatæ*, to remove from their ancient territory, and resigned to them an extensive but unprofitable district above Syene. That description cannot, however, apply to the Nubian valley; nor could these Libyans be Nubians, properly so called: they bore, perhaps, some affinity to the tribe now known under the name of *Ababde* or *Ababideh* Arabs, who occupy the desert from the Valley of Kosseir far southward into Nubia, and who are described as differing entirely, in their customs, language, and dress, from the Egyptian Arabs.

The present Nubians, Burckhardt states, according to their own traditions, "derive their origin from the Arabian Bedouins who invaded the country after the promulgation of the Mohammedan creed;† the greater

* Ch. xliii. See vol. i. p. 101.

† "The greater part of the Egyptian peasants north of Beni Souef have the same origin: they are the descendants either of Moggrebin or of Arabian tribes. In Egypt, the descendants of Syrian Bedouins may also be met with....Branches of several Syrian tribes have settled on the banks of the Nile."

part of the Christian inhabitants, whose churches may be traced as far as Sukkot, having either fled before them or been killed: a few embraced the religion of the invaders, and their descendants may yet be distinguished at Tafa and at Serra, north of Wady Halfa. The two tribes of Djowabere and El Gharbye (the latter a branch of the great tribe of Zenatye) took possession of the country from Assouan to Wady Halfa, and subsequently extended their authority over a great number of smaller tribes who had settled on the banks of the river at the period of the general invasion, among whom were the Kenous, a tribe from Nedjed and Irak.* The larger tribe of Djaafere occupied the shores of the Nile from Esne to Assouan; a few families of shereefs settled in the *Batn el Hadjar;* and a branch of the Koreish possessed themselves of Mahass. For several centuries, Nubia was occupied by these Arabs, who were at continual war with each other, in the course of which the kings of Dongola had acquired so much influence over them as to be able at last to compel them to pay tribute. The Djowabere having nearly subdued the Gharbye, the latter sent an embassy to Constantinople in the reign of the great Sultan Selim, to seek aid against their enemies; and they succeeded in procuring from the Sultan a body of several hundred Bosnian soldiers. By their means, the Djowabere and people of Dongola were driven out of Nubia into the latter country; and to this day, the more wealthy inhabitants of Dongola derive their origin from the tribe of Djowabere.

* *Kenous* is the plural of Kensy. They are subdivided into many smaller tribes, who have given their names to the districts; as *Wady Nasrellab, Abou Hor,* &c *Wady Dehmyt* and *Wady el Embarakat* are inhabited by the descendants of Bedouins from Bagdad, still called *Bagdadli.*

Some families of that tribe, however, remained peacefully behind; and their descendants, who are found chiefly at Derr and Wady Halfa, are still known by the name of Djowabere.

"The Bosnian soldiers built the three castles, or rather repaired the existing fabrics at Assouan, Ibrim, and Say; and those who garrisoned the castles, obtained privileges for themselves and their descendants, one of which was an exemption from the land-tax imposed by Selim throughout his dominions: an annual pension was likewise assigned to them out of the Sultan's treasury at Cairo. The descendants of such of the Bosnian soldiers as intermarried with the Gharbye and Djowabere tribes, still occupy the territories assigned to their ancestors at Assouan, Ibrim, and Say. They call themselves *Kaladshy*, or the people of the castles, but are distinguished by the Nubians by the appellation of *Osmanli*, or Turks. They have long forgotten their native language; but their features still denote a northern origin, and their skin is of a light brown colour, while that of the Nubians is almost black. They are independent of the governors of Nubia, who are extremely jealous of them, and are often at open war with them."

The inhabitants of Nubia as far south as Dongola, are known in Egypt under the name of *Berabera*, or Berbers; but that appellation, we are told, is seldom made use of by the inhabitants themselves, when speaking of their own nation. It would seem, however, that although, for the most part, of Bedouin origin, they have adopted the Berber language; a proof that they must have blended with the conquered natives. This language, Burckhardt says, has no Arabic sounds whatever. It is spoken all the way south of Assouan as far as Seboua, and in every vil-

lage north of Assouan as far as Edfou, numbers of Kenous having settled in Upper Egypt in later times. "It is a fact worthy of notice," he adds, "that two foreign tongues" (alluding to the two dialects of the Kenous and Noubas) "should have subsisted so long, to the almost entire exclusion of the Arabic, in a country bordered on one side by Dongola, and on the other by Egypt, in both of which Arabic is exclusively spoken.* Nor is it less remarkable, that the *Aleykat* Arabs of Seboua and Wady el Arab, have retained their pure Arabic, placed as they are on the boundaries both of the Kenous and the Nouba." †. "From Dongola and Sennaar, the inhabitants of the countries on the Nile and all the other true Arab tribes as far as Bornou, speak no other language than the Arabic; and they look with disdain upon their western and eastern neighbours, whom they designate by the same epithet, *adjem*, which the Koran bestows upon all nations who are strangers to the Arabic language. ‡ There exist, however, among them, as many dialects, and as much difference in pronunciation and phraseology, as are found among the Arabian Bedouins. The eastern nations on the Atbara, towards Taka and

* This is not quite correct. "Most of the Dongolawies," says Mr. Waddington, "seem to speak Arabic, which has probably been taught them at the point of the spear by the Shegy'a, who, like more civilised conquerors, will speak no other language than their own. Their mother-tongue is Nubian, and the Arabic they speak is generally very bad. I am therefore surprised to find in Burckhardt, that, in Wady Dongola, the Nubian language ceases to be spoken."—WADDINGTON'S *Ethiopia*, p. 72.

† Burckhardt, p. 24.

‡ "This word is applied by the Arabians to Persia on the one side, and, on the other, to the countries of the African coast opposite to Arabia, where many different languages are spoken. Under the appellation of *Berr el Adjem*, is comprised the whole coast from Souakin to Barbara."

the Red Sea, speak the Bisharye language: to the west, the nearest foreign language is that of Kordofan, a dialect differing in pronunciation only from that of Dar Four. There are numerous tribes of Arabs in Dar Four and Kordofan, who still retain the language of their forefathers, although they speak also the idiom of the country."*

The name of *Nouba*, this same Traveller informs us, is likewise given to all the blacks coming from the slave countries to the south of Sennaar. "These Nouba slaves," he says, "among whom must also be reckoned those who are born in the neighbourhood of Sennaar, of male negroes and female Abyssinians, form a middle class between the true Blacks and the Abyssinians: their colour is less dark than that of the negro, and has a copper tinge, but it is darker than that of the free Arabs of Sennaar and Shendy. Their features, though they retain evident signs of Negro origin, have still somewhat of what is called regular: their noses, though smaller than those of the Europeans, are less flat than those of the Negroes; their lips are less thick, and the cheek-bones are not so prominent. The hair of some is woolly, but, among the greater part, it is similar to the hair of Europeans, only stronger and always curled. The palm of their hands is soft, a circumstance by which they particularly distinguish themselves from the true Negro, whose hands feel to the touch like wood. The male Noubas, in Egypt as well as in Arabia, are preferred to all others for labour: they bear a good character, and *sell*, at Shendy and in Egypt, 20 per cent. dearer than the negroes. The male Abyssinians, on the contrary, are known to be little fit for bodily work, but they

* Burckhardt, p. 316.

are esteemed for their fidelity, and make excellent house servants, and often clerks, their intellects being certainly much superior to those of the Blacks. The Noubas are said to be of a healthier constitution, and to suffer less from disease than the Abyssinians." *

In this description, we seem to have the true features of the aboriginal Nubians, the genuine Berbers, who, after having embraced the Christian faith under their native kings, are stated to have returned to their old idolatry subsequently to the twelfth century. † They have evidently been displaced by the modern *Noubas* and other intrusive tribes from Arabia and Irak, who appear, however, to have received a very decided mixture of the Nubian blood, as well as to have adopted their language. Berber is the name now given to a small district on the eastern side of the Nile, a little to the north of the point at which it receives the Atbara, and which apparently forms part of the Nubia of the Greek Geographer; but there can be no doubt that it was originally applied to a much larger tract of country. It has already been stated, on the authority of Burckhardt, that the Nubians are generally designated in Egypt by the appellation of *Berábera* or Berbers, although the name is not in use among themselves. The explanation is easy. Berber was originally the distinctive name of the people—those shepherds whose name was an abomina-

* Burckhardt, p. 278.

† "During several ages, the bishops of Nubia were named and consecrated by the Jacobite patriarch of Alexandria: as late as the twelfth century, Christianity prevailed; and some rites, some ruins, are still visible in the savage towns of Sennaar and Dongola."—GIBBON, c. xlvii. § 6. According to Alvarez, (*Hist. Ethiop.*) the Christian religion was lost in Nubia for want of priests, which they could no longer procure from Egypt, and with which the Abyssinians refused to supply them.

tion to the Egyptians; * and it appears to have been as vaguely used formerly as it is still; whereas Nouba and Nubia have always been geographical terms of a specific import. The present inhabitants of Berber are chiefly Arabs of the tribe of Meyrefab, who, in common with all the tribes who inhabit the valley of the Nile from Upper Egypt to Sennaar, professedly derive their origin from the East (*el Shark* or *el Shargy*), meaning Arabia. With them are mixed some Ababde Arabs and natives of Dongola. There is some reason to doubt, however, whether the Meyrefab are genuine Arabs; or at least, whether they are of a pure breed.† They are described in terms very similar to those in which the Noubas of the south are characterised by the same Traveller.

"The people of Berber are a very handsome race. The native colour seems to be a dark red brown, which, if the mother is a slave from Abyssinia, becomes a light brown in the children, and if from the negro countries, extremely dark. The men are somewhat taller than the Egyptians, and are much stronger and larger limbed. Their features are not at all those of the Negro, the face being oval, the nose often perfectly Grecian, and the cheek-bones not prominent.

* The original of the Greek word Barbarian has been supposed to be derived from the name of the Berber race,—"those (Libyan) shepherds who overran Egypt, and whose name and occupation became alike an abomination to the Egyptians. The same term is found in the Sanscrit, and appears there as a stranger and an exotic; a circumstance which tends to throw some light upon the early communications of India."—DOUGLAS *on the Advancement of Society*, p. 61.

† The Meyrefab, however, like the other Arab tribes, are very careful in maintaining the purity of their breed; that is to say, a free-born Meyrefab never marries a slave, but always an Arab girl, and a slave can never marry an Arab girl of pure blood. With all this, they are extremely dissolute.

The upper lip, however, is generally somewhat thicker than is considered beautiful among northern nations, though it is still far from the Negro lip. Their legs and feet are well formed, which is seldom the case with the Negroes. They have a short beard below the chin, but seldom any hair upon the cheeks. Their mustachios are thin, and they keep them cut very short. Their hair is bushy and strong, but not woolly; it lies in close curls when short, and, when permitted to grow, forms itself into broad, high tufts. 'We are Arabs, not Negroes,' they often say; and indeed, they can be classed among the latter, only by persons who judge from colour alone." * A Mohammedan writer (El Ghazali), in a treatise on the characteristics of the different nations of Islam, thus describes the Nubians: "They are a people of frolic, folly, and levity; avaricious, treacherous, and malicious; ignorant and base; and full of wickedness and lasciviousness." "This picture," remarks Burckhardt, "is true in every part, applied to the people of Berber, for they are of a very merry, facetious temper, continually joking and singing. Even the elderly men are the same; and they have at least retained one good quality of their Arabian ancestors, they are not proud. The *Mek* (king, corrupted from *Melek*) of Berber is satisfied with common civility, and assumes no distinction of rank: the slaves of his family shew much more haughtiness than himself." † The Meyrefab are partly shepherds and partly cultivators. They rear large herds of excellent cattle, which, during the winter and spring, they pasture in the mountains of

* It is by the softness of their skin, not by its colour, that they distinguish themselves from the Negroes. *Black* is not, in these countries, a term of reproach.—BURCKHARDT, p. 200.

† Burckhardt, p. 207.

the Bisharein, the shepherds living like Bedouins in huts and tents. The *Mek*, or chief, was, till lately, tributary to the king of Sennaar.

By far the most interesting people in all the region between Egypt and Sennaar, and, prior to the conquest of the country by Ismael Pasha, the most powerful, are the Sheygya tribes,* inhabiting the country to the east of Dongola, of whom Burckhardt gives the following account.

" The Sheygya are a perfectly independent people, and possess great wealth in corn and cattle: like the Bedouins of Arabia, they pay no kind of tribute to their chiefs, whose power is by no means so great as that of the chiefs of Dongola. They are renowned for their hospitality; and the person of their guest or companion is sacred. If the traveller possesses a friend among them, and has been plundered on the road, his property will be recovered, even if it has been taken by the king. They all speak Arabic exclusively, and many of them write and read it. Their learned men are held in great respect by them: they have schools wherein are taught all the sciences which form the course of Mohammedan study, mathematics and astronomy excepted. I have seen books copied at Merawe, written in as fine a hand as that of the scribes at Cairo. Whenever young men are sent to them from the adjacent countries for instruction, the chief of the Olema distributes them among his acquaintances, in whose houses they are lodged and fed for as many years as they choose to remain. Such of the Sheygya as are soldiers and not learned men, indulge in the frequent use of wine and spirits made from dates. The manners of their women are said to

* Pronounced Shy-ghee-a. Mr. English writes it Shageia.

be very depraved. The merchants among them travel to Dar Four, Sennaar, and Suakin; and in years of dearth in Arabia, they export wheat and *dhourra* to the Djidda market by the way of Suakin, which is twelve days' journey distant from the borders of the country of the Sheygya."...These people are as excellent horsemen as the Mamlouks, training their horses to make violent springs with their hind legs when galloping. "They fight on horseback in coats of mail, which are furnished by the merchants of Suakin and Sennaar. Fire-arms are not common among them, their only weapons being a lance, a target, and a sabre.* They throw the lance to a great distance with much dexterity, and always carry four or five lances in the left hand when charging an enemy."†

This account, though given from hearsay information, Mr. Waddington states, is so faithful, that little remains to be added to it. He describes them as a very fine race; their hue, "a clear, glossy jet black, which appeared," he says, "to my then unprejudiced eyes," (whatever is meant by that phrase,) "to be the finest colour that could be selected for a human being. They are distinguished in every respect from negroes, by the *brightness* of their colour, by their hair, and by the regularity of their features; by the mild and dewy lustre of their eyes, and by the soft-

* "The long Solingen sword and an oblong shield of hippopotamus' or crocodile's skin, generally the former."—WADDINGTON. One that this Traveller saw, was about four feet long, and a foot and a half broad; it was completely hacked with sabre cuts, and a ball had passed through the middle. The possession of fire-arms was confined to the chiefs, owing to their tenacious attachment to the weapon of their fathers, which has proved their destruction.

† Burckhardt, pp. 64, 5.

ness of their touch, in which last respect they yield not to Europeans." Of two young women whom he saw in a ruined village, one is described as "extremely pretty," and some of the children were beautiful. Like most equestrian tribes, they despised the arts of peace, devolving the cultivation of the soil on the Nubians settled in their country, whom they treated as greatly their inferiors. Their contempt for life, their fearless levity in battle,—as if "arms were a plaything and war a sport,"—their wild love of liberty, and their hereditary courage, are traits which well enough comport with their real character as a nation of brave banditti. The united force of the two *maleks* of Merawe and Hannech, is supposed to have been about 10,000 men, of whom more than 2000 were cavalry.*

It still remains to notice the inhabitants of the deserts. That mountainous or rocky tract which is properly called the Nubian desert, extending along the eastern side of the Nile from Syene to Gooz, is occupied by two principal tribes; the Ababde, who have already been mentioned, and the Bisharye Arabs. The former possess the country south of Kosseir, nearly as far as the latitude of Derr, having gradually encroached upon the territory of the latter, who now extend as far southward as Suakin. "Many of the Ababde," Burckhardt says, "have settled in Upper Egypt on the east bank of the Nile, from Kenneh to Assouan;† but the greater part of them still live like Bedouins. They act as guides to the Sennaar caravans which depart from Daraou, and were formerly conductors likewise of the trade from Kosseir to Kenneh; but

* Waddington, pp. 94, 5; 98; 122. † See p. 76.

their enemies, the Arabs *Maaziyu* and *Ataony*,* who live to the north of Kosseir, have succeeded in depriving them of the profits arising from this employment, which the latter now farm from the Pasha. The Ababde are possessed of considerable property, but have a bad character, being described by all those who deal with them, as a faithless people who betray their companions; thus rendering themselves unworthy of that origin from the Arabian Bedouins, of which they boast. No oath binds an Ababde; but I was informed that they dread breaking their word, if they give it with the expression—'By the hope I entertain of remaining in good health.' They are known in Upper Egypt for their excellent breed of camels, particularly dromedaries. They trade largely in *sennamekke* and in charcoal of acacia-wood, both of which are produced from the trees growing abundantly in their mountains: the fuel is exported as far as Cairo. The Ababde have few horses: when at war with other Arab tribes, they fight upon camels, armed with a target, lance, and sword. Such of them as encamp near the Bisharye, speak the language of the latter.

"The Bisharye, who rarely descend from their mountains, are a very savage people; and their character is worse than even that of the Ababde. Their only cattle are camels and sheep;† and they live entirely upon flesh and milk, eating much of the former raw. According to the relation of several Nubians, they are very fond of the hot blood of slaughtered sheep; but

* The Ataony or Atouny Arabs, who possess the Isthmus of Suez and the desert northward of Kosseir, are supposed to derive their name from a corruption of that of St. Anthony. They are also called *Howadat;* and Bruce states, that they are of Moggrebin origin. See Bruce's Trav., vol. i. p. 121.

† Goats are afterwards mentioned; and at Atbara, their chiefs keep horses, together with asses of burden.

their greatest luxury is said to be the raw marrow of camels. A few of these Arabs occasionally visit Derr or Assouan, with senna, sheep, and ostrich-feathers, the ostrich being common in their mountains. In exchange for these commodities, they take linen shirts and dhourra, the grains of which they swallow raw as a dainty, and never make it into bread. The Bisharye are much addicted to theft, and will even rob the house of the person who receives them as guests. Their youth make plundering excursions as far as Dongola, and along the route to Sennaar, mounted upon camels of a breed superior to any other that exists between the shores of the Mediterranean and Abyssinia. Few of the Bisharye speak Arabic. They fear none but the Ababde, who know their pasturing places in the mountains, and often surprise their encampments. When the two tribes are at peace, the mountains inhabited by the Bisharye may be crossed in the company of an Ababde; but the latter is not to be trusted, unless one of his nearest relations is left behind as a hostage. The Bisharye are kind, hospitable, and honest towards each other. Their women, who are said to be as handsome as those of Abyssinia, mix in company with strangers, and are reported to be of very depraved habits."*...Some of those whom this Traveller afterwards saw at Atbara, appeared to him remarkably handsome. "They were of a dark-brown complexion, with beautiful eyes and fine teeth; their persons slender and elegant. They seemed to be under no fear of jealousy in their husbands or fathers, as they came laughing and joking close to our tents; and those who could not speak Arabic, endeavoured to make themselves understood

* Burckhardt, pp. 138, 9.

by signs. The beauties seemed to be fully conscious of their charms; but it was easy to perceive that they flirted with us for no other purpose than to make a better bargain for the dhourra and milk, than the less handsome ones could obtain, and they all betrayed bad faith in their dealings with us. I had already heard in Egypt, that the Bisharein are not jealous of their women: it is with them a law of honour, never to suspect their wives, till they have the most unequivocal proofs of their incontinency; but death would then inevitably ensue.

"The Bisharein of Atbara, like all their brethren, are a handsome and bold race; they go constantly armed, and are seldom free from quarrels. Drunkenness is as common among them as among the Arabs of Shendy. Their propensity to theft is not the worst part of their character: they appear to be treacherous, cruel, avaricious, and revengeful, and are restrained in these dispositions by no laws either human or divine. They are all Mussulmans, but they observe none of the rites prescribed by that religion; thus forming a remarkable contrast to the Negro *hadjis* who pass this way, and who never omit any of the exterior duties of the Mussulman faith. The inhospitable character of the Bisharein would alone prove them to be a true African race, were it not put beyond all doubt by their language.* Not a drop of milk could be had without purchasing it. This avaricious spirit is conspicuous in all their actions. It is not merely caravan passengers, from whom it is natural for them to extort some profit, who are thus treated; the poor Negro pilgrims who pass this place in their

* According to this mode of reasoning, however, the Ababde must also be an African tribe; but no stress can be laid on such a feature of their character.

way to Taka, complain bitterly of the pitiless inhabitants of the banks of the Atbara."*

It seems that several of the Bisharye tribes, although Bedouins, do not despise agriculture: and accordingly, the account which we have above transcribed from this Traveller, representing them all as herdsmen living upon flesh and milk, must be qualified as applying only to some of the mountain tribes. Those who reside in the neighbourhood of the Atbara, descend to the woody banks of the river immediately after the inundation, to sow dhourra and a small quantity of kidney beans (*loubieh*), remaining there till the harvest is gathered in, when they return to their mountains. During the hottest part of the summer, when pasturage fails in the desert, they again descend to feed their cattle on the herbage on the borders of the stream. In like manner, the Turkmans in the vicinity of Aleppo, and indeed other Syrian tribes, are both Bedouins and cultivators.

The territory now occupied by the Bisharein, as well as part of that of the Ababde Arabs, including the emerald mountains near Berenice, formerly belonged to the Bojah or Bejah tribe; a Berber race, supposed to bear a close affinity to the Blemmyes of the ancients, who describe them as a wild, fierce, and hideous nation of barbarians;† they worshipped Isis, Osiris, and Priapus, and offered human sacrifices to the sun. The Bojahs, having been dislodged by the Bisharein, as the latter have been supplanted by the Ababdes, now appear to exist under the name of

* Burckhardt, pp. 333, 4.

† D'Anville remarks, that their figures must have been extraordinary, "as we read in some ancient authors, that men of this nation brought to Rome, under the Emperor Probus, appeared monstrous to the Roman people."

Takas (Takakee, Takue), mingled with other savage tribes of Upper Nubia. Encampments of the Bisharein are found as far southward as the frontier of Abyssinia; and the sea-coast from Suakin to Massuah is peopled by their tribes. Burckhardt conjectures, that the Bisharye dialect, like many others which prevail towards the northern frontier of that country, bears an original affinity to the Abyssinian.

The western desert, known under the name of *Bahiooda*, is less arid and less extensive than that on the eastern side of the Nile. Here are found a people of very peculiar physical character, to whom also travellers have given the name of *Barabras* or Berbers, which must be considered as nearly synonymous with the appellation of Nubians. "They are a very lean race of men, apparently destitute both of fat and flesh, their whole frame seeming to consist of nerves and tendons, with a few muscular fibres, more elastic than strong. Their shining skin is of a transparent black and brown. They bear no resemblance to the negroes of the west of Africa. Their hollow eyes sparkle under an uncommonly projecting eye-brow; they have a sharp nose, with dilated nostrils, wide mouth, thin lips, the beard and hair thin, and in small tufts, and a cheerful physiognomy. Wrinkled at an early age, but always lively, nimble, and good-humoured, they betray their years, when old, only by the whiteness of their beards: they subsist on next to nothing, and are always attached and faithful in domestic servitude." *

* Costaz, Thevenot, and Denon in Malte Brun, vol. iv. p. 118. Thevenot calls them *Barberins*. Numbers of Nubians repair to Cairo, to act as porters, where they are esteemed for their honesty; but they always return to their native village on realizing a little property.

In this account, the general character of the Nubian, as described by different travellers,* is plainly to be recognised, with no other modification, apparently, than results from diet and mode of life. Thus, to refer again to the indefatigable Burckhardt, "the men in Nubia," he tells us, "are generally well made, strong, and muscular, with fine features. In stature, they are somewhat below the Egyptians. They have no mustachios, and but little beard, wearing it under the chin only, *like the figures of the fugitives in the battle-pieces sculptured upon the walls of the Egyptian temples.* In passing along the wadys of Nubia, it often occurred to me to remark, that the size and figure of the inhabitants were generally proportioned to the breadth of their cultivable soil. Wherever the plain is broad, and the peasants, from being able to carry on agriculture, are in comparatively easy circumstances, they are taller and more muscular and healthy; but, in the rocky districts, where the plain is not more than twenty or thirty yards in breadth, they are poor meagre figures; in some places appearing almost like walking skeletons. The women are all well made, and, though not handsome, have generally sweet countenances and very pleasing manners: I have even seen beauties among them. Denon has certainly not done justice to them. But they are worn down, from their earliest years, by continual labour, the whole business of the house being left to them, while the men are occupied exclusively in the culture of the soil. Of all the women of the East,

* Sir F. Henniker says: "The Nubian is slender, but gracefully made; his beauty, like that of a statue, never changes, and he is entirely free from fat." He describes them as bolder than the Arabs, but uncourteous and sanguinary. Burckhardt found them generally to be "of a kind disposition."

those of Nubia are the most virtuous; and this is the more praiseworthy, as the vicinity to Upper Egypt, where licentiousness knows no bounds, might be expected to have some influence upon them. The Nubians purchase their wives from the parents: the price usually paid by the Kenous, is thirty-six piasters. They frequently intermarry with the Ababde Arabs, some of whom cultivate the soil, like themselves. An Ababde girl is worth six camels, which are paid to her father, who gives back three to his daughter, to be the common property of herself and her husband. The Nubian is extremely jealous of his wife's honour, and, on the slightest suspicion of infidelity towards him, would carry her in the night to the side of the river, lay open her breast by a cut with his knife, and throw her into the water, to be food for the crocodiles, as they term it. Public women, who are met with in thousands, in every part of Egypt, are not tolerated in Nubia, except at Derr, and they are not natives, but emancipated female slaves. The execrable propensities which the Mamlouks have rendered so common in Egypt, are held in abhorrence in Nubia." Pilfering, a vice so characteristic of the Egyptians, is, according to this Traveller, almost unknown among the Nubians. "Any person convicted of such a crime, would be expelled from his village by the unanimous voice of its inhabitants." * They are, in general, hospitable towards strangers, but the Kenous and the people of Sukkot less so than the other inhabitants. Curiosity seems to be the most prominent feature in

* As this favourable character is somewhat at variance with other accounts, it is necessary to state that, in his journey through the country, though he always slept in the open air, in front of the house where he took up his quarters, this Traveller did not lose the most trifling article.

their character. Generally, the Nubians have no inclination towards commercial speculations. Those who have resided in Egypt, and can speak Arabic, are for the most part good Mussulmans, and repeat their prayers daily; but, in general, the only prayer known to the others is the exclamation of *Allahu akbar*, God is great. A few make the pilgrimage to Mekka by the way of Suakin.

The habitations of the Nubians are low huts of mud or of loose stones, roofed with dhourra straw, "which last till they are eaten up by the cattle, when palm-leaves are laid across." The mud dwellings are generally so low that a person can hardly stand erect in them. The houses at Derr, and a few in the larger villages, are, however, better built. "The utensils of a Nubian's hut consist of about half a dozen coarse earthen jars, about five feet in height, and from one to two feet in diameter, in which all the provisions are kept; * a few earthenware plates; a hand-mill; a hatchet; and a few round sticks, over which the loom is laid. To the north of Derr, the dress consists usually of a linen shirt, (that of the wealthier class is dyed blue,) or the woollen cloak of the peasants of Upper Egypt: the head-dress is a small white linen cap, with sometimes a few rags twisted round it in the shape of a turban. Young boys and girls go

* The *dhourra* for the day's use is ground every morning by the women; for the Nubians never keep meal in store. The dhourra-bread is extremely coarse, made without salt, and imperfectly baked: the whole operation of grinding, kneading, and baking does not occupy more than ten minutes. The Nubians make from *dhourra*, or barley, a sort of beer called *bouza*, which is said to be very nutritious, and of which they are very fond. At Derr, great quantities both of the wine and the brandy obtained from the date are drunk; and in the larger villages, palm-wine is common. Animal food is rarely tasted by the Nubians: even the kashefs do not eat it every day. Tobacco forms the chief luxury of all classes.

naked. The women wrap themselves up in linen rags or black woollen gowns; they wear ear-rings and glass bracelets; and those who cannot afford to buy the latter, form them of straw. Their hair falls upon the neck in ringlets, and, on the back part of the head, they wear short tassels of glass or stones, both as an ornament and an amulet. The richer class wear copper or silver rings round their ankles. South of Derr, and principally at Sukkot and in Mahass, the grown up people go quite naked, with the exception of the loins.

"Small looms are frequently seen in the houses of the Nubians: with these, the women weave very coarse woollen mantles, and cotten cloth, which they make into shirts. From the leaves of the date-tree, they also form mats, small drinking bowls, and large plates, on which the bread is served at table: though these articles are formed entirely by the hand, they are made in so very neat a manner as to have every appearance of being wrought by instruments. These are the only manufactures in Nubia; every thing else is imported from Egypt. The only musical instrument I saw in Nubia, was a kind of Egyptian tamboura with five strings, and covered with the skin of a gazelle. The girls are fond of singing, and the Nubian airs are very melodious."

"The Nubians seldom go unarmed. As soon as a boy grows up, his first endeavour is to purchase a short, crooked knife, which the men wear tied over the left elbow, under the shirt, and which they draw upon each other on the slightest quarrel. When a Nubian goes from one village to another, he either carries a long heavy stick headed with iron, or his lance and target. The targets, which are of various

shapes and sizes, are sold by the Sheygya Arabs.* Those who can afford it, possess also a sword, resembling in shape the swords worn by the knights of the middle ages; a long straight blade about two inches in breadth, with a handle in the form of a cross; they are of German manufacture. Fire-arms are not common: the richer classes possess matchlocks; but ammunition is scarce." †

The climate of Nubia, though in summer intensely hot, especially in the narrow, rocky parts of the country, is remarkably healthy, in consequence of the extreme drynesss of the atmosphere. The plague has never been known to reach the Second Cataract.‡ From January to April, the country is scorched up with insupportable heats. The rainy season lasts from June to September, with frequent irregularities. The thermometer sometimes reaches 119° of Fahrenheit, and the burning sands render travelling impracticable, except at night. But "nothing can exceed," Dr. Richardson says, "the beauty of the mornings and evenings in Nubia. The air is then clear, and light, and cool." ‖ This remark applies more particularly to the Nubian valley, where the sky is in general cloudless; dew never falls, and rain is almost unknown. At some seasons, however, the mornings and evenings

* Some are round, with a boss in the centre; others resemble the Macedonian shield, being of an oblong form, four feet in length, and with curved edges, covering almost the whole body.

† Burckhardt, pp. 130—137.

‡ Occasionally, the small-pox makes dreadful ravages, the attempt to introduce vaccination having hitherto failed.

‖ "All of us had seen the skies of Italy and Greece; but, for brightness, the nocturnal sky of Egypt and Nubia surpasses them as much as they do that of England."—RICHARDSON.

are so cold, that the natives are reluctant to leave their morning's fire.*

From Assouan to Say, an extent of about 400 miles, the valley of the Nile is extremely narrow, in no place exceeding four miles in width; and the average breadth, Dr. Richardson thinks, is not above half a mile.† Deprived of the advantages of regular inundations by the height of the surface above the river, it owes all its fertility to artificial irrigation, and the creaking of the Persian wheel never ceases.‡ Detached springs may exist, and a few huts have sprung up round them, but they are all inconsiderable. The cultivation is so limited, that, in some parts, not a morsel of bread is to be bought. Except date-trees,§ and a few vines near Derr, there are no fruit-trees in Nubia. The locusts often make sad destruction among the verdure, and the inhabitants eat them "in self-defence."‖

* Henniker, p. 167.

† Burckhardt estimates the whole population of Nubia, from Assouan to the southern limits of Mahass, "an extent of country about 500 miles long, with an average breadth of half a mile, at 100,000 souls." (p. 137.) This estimate of course does not include the tribes of the desert.

‡ The mode of estimating the revenue in Nubia, is not from a certain extent of ground, like the Egyptian *fedhan*, but from every *sakie* or water-wheel. The number of these between Assouan and Wady Halfa, Burckhardt states to be between six and seven hundred. One *sakie* requires the alternate labour of eight or ten cows, and waters from three to five *fedhans*.

§ The quantity of dates imported from Nubia by way of Assouan, varies from 1500 to 2000 *erdebs* per year, each *erdeb* weighing about 200lb.

‖ "Among the most remarkable animals of Nubia are the locusts, that eat up every thing, and the scarabee or beetle, that seems to live where there never was any thing to eat. I have seen the latter crawling over a plain of sand at a long distance from the river or vegetation. These extraordinary offspring of the sun might almost have been worshipped by the Egyptians on that account alone. In one place, we found that a quantity of locusts had

THE FIRST CATARACT.

We now resume our voyage up the Nile, which was suspended at the First Cataract. The village of Embap, about four miles S. of Assouan, is the port at which the traveller re-embarks. The direct road lies over a narrow sandy flat between the mountains; those on the right consist chiefly of large masses of granite piled one upon another; all is rock and sand. About a mile from the tombs of Assouan begins the brick wall mentioned by Denon,* called *Hayt el Adjour*, (Wadjoud ?) and attributed by the natives to a king of that name. It continues along the sandy plain between the granite rocks, as far as the vicinity of Philœ. "The natives say, that it was originally the embankment of a canal; and Norden is of opinion that, in ancient times, the bed of the Nile was on this side; but this," remarks Burckhardt, "seems impossible, as the ground evidently rises from Philœ towards Assouan." He imagines it to have been intended as a defence against the Bedouins of the eastern mountain, at the time that a brisk overland transport-trade existed between Philœ and Syene. In the granite

taken possession of every thing green: the husbandman was smoking them out of the trees, and eating them in self-defence—no more taste than an insipid waxy potatoe. The locust is about three inches in length, and having wings, is larger than the golden wren."—Henniker, p. 167.

* "This road has one peculiarity, which is, that there are evident remains of its having been tracked out and raised as a causeway, and that there was much traffic on it in former times. . . Near this road are the ruins of military lines, made of sun-burnt bricks, the base of which is from 15 to 20 feet in thickness. This entrenchment extended along the valley by the road side, and terminated at rocks and forts nearly three leagues from Syene."—Aikin's *Denon*, vol. ii. pp. 147—8.

rocks along the road, hieroglyphic inscriptions are met with, which increase in number as the traveller approaches the island. One of the most singular of these presents the form of a seat cut out of the solid rock, with a rude flight of steps leading up to it, the whole ornamented with hieroglyphics. At about four miles from Assouan, the road leads into an open plain, free from rocks, on the western side of which the river flows. There is another and longer road from Assouan along the side of the river, by the Cataract. In this route, there occur two or three small villages, and a few scattered patches of verdant and cultivated surface, but nothing that can be called a plain.*

Sir F. Henniker, having sent on his luggage by land, made the passage of the Cataracts, which is thus described. "On leaving Assouan, the granite islets become every moment more frequent and more boldly picturesque. The river assumes the appearance of a lake cradled in granite. The wild-duck and the heron are flying around, and the fisherman is diving or running about the rocks, or traversing the stream in every direction. His raft is the single trunk of a palm-tree, on which, though round, he contrives to sit, and even to rest his feet on it also. His bundle is on his head; his pipe is in his mouth; his dirk tied to his arm, and paddling with his hands, he manages not merely to retain his position, but even to ascend the stream. The river now forces its way between a small island and some blocks of granite, which cause a fall of two or three feet. This we have to pass. The crew put themselves in swimming order, not

* "Strabo describes correctly the appearance of the rocks on the left of the route from Philœ to Assouan; but where he found a plain of 100 *stadia* to cross, I am at a loss to conceive."—Richardson, vol. i. p. 345.

without their dirks; a rope is made fast to the boat, and the *reiss*, with the evolutions of a feugelman and the antics of a *maître de danse*, gives the word of command to fifty fellows, who immediately commence crying out, *Hay lay essah*. Owing to very bad management, we shipped a considerable quantity of water. The surface of the stream, which has hitherto been rippled to the extent of fifty yards, now becomes smooth. I ask, where are the Cataracts? and am informed that we have passed them,—the Cataracts of the Nile, the deafening roar of whose waters used to be heard to an incredible distance; but now, they will not do me the favour to drown the voices of my boatmen. The Cataracts of the Nile are not more formidable than the Thames at London bridge." *

The height of the fall of course depends upon the season. When the river is at its height, there is scarcely any fall at all, but merely a rapid; but, when the inundation has considerably subsided, and the river is lowest, the fall, according to Dr. Richardson,

* Henniker, p. 147. Diodorus Siculus describes the Cataracts with tolerable accuracy. "This is a place in length about ten *stadia*, steep and confined by precipices, the whole rough and craggy, having also many stones resembling great rocks. The stream dashing against these impediments with violence, and being driven back in a contrary direction, prodigious eddies arise. The whole intermediate space is filled with froth by the reflux of water, and gives great terror to all that approach it. The swiftness of the current in this part seems to equal that of an arrow. During the inundation, the rocks being covered with water, some people sail down the Cataract, when they have contrary winds to retard their fall; but no one can sail up the Cataract." Cited in Norden. Lucan (lib. x. 315) gives a more poetical, and of course a less faithful picture:

> *"Spuma tunc astra lacesit;*
> *Cuncta fremunt undis; ac multo murmure montis*
> *Spumans invictis canescit fluctibus amnis."*

Engd on Steel. by H. Adlard.

CATARACTS OF THE NILE.

London, Published by J. Duncan, Paternoster Row Feby 1827.

may be as much as eight or ten feet.* No part of the scenery can be called sublime, but the shattered mountains of granite and basalt, rising in black masses on either side, and choking up the river, give an awful grandeur to the scene. Some small villages, surrounded with palm-trees, are situated in the low cultivated spots among the rocks on the eastern bank; and there are two considerable islands, called *Djezeer Shellaal* (Cataract Island) and *Djezeer Sehale*. The western bank is low and covered with sand, and has no villages. At length, after weathering the "outposts of the Cataracts," the Island of Philœ, like a paradise in the flood, with its majestic ruins, bursts on the sight.

The Island of Philœ, situated in lat. 24° 1′ 28″ N., long. 32° 54′ 16″ E., is about 1000 feet in length, and 400 feet in breadth at its widest part, being barely 900 yards in circumference. It is of an oval form, with an indentation at the southern end, where a wall of stone has been built up from the rock to support the soil, and to protect it from the force of the current. A sunk wall has been, for this purpose, carried all round the island. The rock is all granite, and the covering of earth is so light throughout, that the rock in many places projects above the soil. Stairs in several parts lead down to the river. There are many small substructions and ruins of stone buildings, with a few circular brick huts, but none of any consequence; and the only inhabitants, when Dr. Richardson visited it, were a single family. It would now hardly ever be

A navigable passage is stated to have been cut through the rocks of this Cataract by order of Mohammed Ali.—ENGLISH'S *Narr., Pref.*

* Norden describes this Cataract (in December) as four feet in its fall, and thirty feet in length.

visited, were it not for the large temple and the *Sereer Pharaon* (Pharaoh's bed).

The temple is a magnificent edifice; it stands at the south-west corner of the island, close upon the bank of the river, which is higher here than in any other part, and has been faced with stone. The ground plan is extremely irregular and ill-contrived, none of the walls being parallel, except those of the cella; but this defect is lost in the general effect of the architecture. The whole area which it occupies is about 435 feet in length and 105 feet wide at its broadest part, in the centre of the dromos. The approach is by a long, narrow court, at the entrance of which are substructions of a small temple, which had six columns on each side, and four on each extremity. Six columns on one side are still standing, and near them, on the edge of the river, is a small but handsome granite obelisk, covered with hieroglyphics, and bearing several Greek inscriptions, one of which mentions an offering of one of the Ptolemies to the goddess Isis and the co-templar divinities.* From this point, a colonnade, in continuation of the columns of the temple, extended for 240 feet along the edge of the river, to the grand propylon. Thirty-two of the columns are still standing. This colonnade has been walled towards the river, and roofed with large flat stones, forming a delightful piazza. In the wall are eight windows, and a well-formed stair leads down to the river. Dr. Richardson's Nubian guide called this piazza, *Gossaba* (*Kassaba*) *de Kakeen*, an arcade of shops; "a use for which," he adds, "it is well calculated, and was probably constructed. In many

* We are not aware whether the hieroglyphics have been examined. One might have hoped to find that the Greek inscriptions were translations of the sacred character.

places in the present day, the shops of the Christians, and the bazars of the Moslems, line the entrance to their places of worship; the same was the case in ancient times."* On the opposite side of the court is another piazza, of which fourteen columns still remain: it is neither so long nor so handsome, part of it being taken up with chambers. Near the front of the propylon are the pedestals of two granite obelisks which have been carried off, and the remains of two hiero-sphinxes, much mutilated. The propylon is about 90 feet long, and rises in two lofty towers, in the same pyramidal style as that of the grand propylon at Edfou. The front is highly decorated with sculpture and hieroglyphics: the figures are in intaglio, of a colossal size, but very ill proportioned. On each side of the principal entrance, a figure of Isis, 20 feet high, with the moon over her head, has been cut into the wall. This has been at one time plastered over, and there are fragments of a Greek inscription on each side of it, which was evidently continued on the plaster that concealed in Christian times the profane image. Remains of plaster are still observable on the wall. The import of the inscription appears to have been, that this temple, which had formerly been dedicated to pagan rites and the worship of Isis, was by Theodorus (who, we learn from another inscription, was bishop of the district) consecrated to the worship of the True God and his Son Jesus Christ. Next to the figure of Isis, is that of the hawk-headed deity, of the same size. According to Strabo, the hawk was the principal object of worship at Philœ. Then comes a colossal hero, crowned with the serpent and globe;

* This abuse had crept into the Jewish temple in the time of our Lord. See John ii. 14. Matt. xxi. 12.

his right hand grasps the hair of thirty miserable heads, and his left raises a hatchet, while the sacred hawk hovers above the weapon. Various other figures, devices, and tablets with a vast number of Greek and Latin inscriptions, in prose and verse, are sculptured along the front of the propylon. The general purport of them is to record, that the individuals named came there and worshipped the great goddess Isis.*

The *dromos* is very magnificent, about 72 feet by 64 in extent. The Nubians call it *Gassr* (*Kassar*) *el Wadjout*. On the western side is a structure resembling a peripteral Greek temple, containing three chambers: the Nubians call this *Bait-el-houssan*, the house for the horses. On the side next the *dromos*, is a long inscription in the Syrian character. Opposite to this is what is called *Bait-el-Sultan*, the sultan's house, consisting of a wall fronted by twelve columns. The northern end of the *dromos* is bounded by a small propylon, through which a passage leads into the pronaos, which is remarkably handsome: ten columns, with varied capitals of palm-branch and lotus-leaf, are ranged round the three sides, and covered above, so as to form a piazza. The figures sculptured on the columns are painted in the most lively colours, and the ceiling of the piazza is painted azure, studded with stars, and ornamented with the usual devices.

The body of the temple contains eleven small chambers on the ground-floor, all of which are covered with sculpture and hieroglyphics. In the first to the right, the French have left a record of the advance of their army thus far, and of the astronomical observations made

* Written Isis and Elsis. The words ἶσα and χυρια are indiscriminately applied to her. Isis is said to signify in Coptic, "the ancient," or, according to another derivation, fertility.

by their academicians. These chambers are soiled by the smoke of torches and the dirt of bats. In the middle chamber, which is particularly black, are two monolithic granite niches, which have been wrought with great care, and adorned with winged globes, a cornice, and moulding. The workmanship is quite of a different style from that of the temple, and apparently of a much older date. There can be little doubt, that they are connected with an idolatry much more ancient than the temple itself. In the upper story, there is likewise a number of elegant chambers covered with sculpture and hieroglyphics, as is likewise the outside of the cella. Among the representations on the exterior, Isis, in various forms and with different symbols, is pre-eminent: she is generally accompanied by the hawk-headed deity. In the *sekos*, or inmost chamber, which appears to be the oldest part of the temple, there is a magnificent representation of the Ethiopian hawk*; and Dr. Richardson supposes, that the pronaos, the propylon, and other parts of the temple, which are decidedly more modern, were constructed after the worship of the hawk had been superseded by that of Isis, Osiris, and Horus. In one of the columns, a stone appears with hieroglyphics inverted, shewing that the materials were taken from a former building. The later parts have not been completely finished. Some of the columns are neither sculptured nor adorned with hieroglyphics; others are but partially so; and the side of one of the passages is covered with sculpture only half way up, terminating abruptly. These additions, the learned Traveller supposes to have been made in the time of the Emperor Hadrian, who

* Strabo states, that numbers of hawks were regularly imported from Ethiopia, which were kept to be deified whenever the others died off.

appears to have repaired the temple at Kalabshe, and many others.

At a distance of a few paces from the temple, towards the east, there is another handsome edifice, 60 feet by 45, with five columns on each side, and two on the sides of the portal at each end. The intercolumniary space is built up about two-thirds of the height of the building. The capitals are various, as in the large temple, and above them are four courses of stone and a handsome cornice. The Nubians call it *Sereer Pharaon*, the Sovereign's Bed; and Dr. Richardson supposes, that it was anciently exhibited as the tomb of Osiris, who was held to have been buried here. The most sacred oath among the Thebans was, "By Osiris in Philœ."

The island of Philœ is not mentioned under that name by Herodotus, but he is thought to refer to it under the name of Elephantina, as the common habitation of Ethiopians and Egyptians. Pliny intimates, that there were four islands called Philœ, and that this appellation was a general name for the whole. The word *phil* in Arabic signifies elephant, and Elephantina would seem, therefore, to be merely a translation of the original name, but apparently a mistaken one.* The old Egyptian name is stated, on other

* See Richardson's Travels, i. 502. That the ancients did not understand the derivation of the word, is clear. Seneca uses the word *Phile* in the singular, in reference to a place near Syene,—"*locum quem Philas, hoc est amicas, vocant, ideo quod illic est placata ab Ægyptiis Isis, quibus irascebatur quod membra mariti Osidiris non inveniebat.*" (Servius cited in notes to Norden.) He elsewhere speaks of it as rugged and precipitous; terms by no means applicable to the island now called Philœ. Norden mentions this island as bearing the name of *El Heiff*. According to Capt. Light, it is called by the natives *Selwajoud*. Burckhardt says, Philœ is called *Anas-el-Wodjoud, i.e.*, the social pleasures of Wodjoud, the mighty king to whom the erection of the temples is ascribed.

authorities, to be *Phi lakh*, the end or extremity (*i.e.* of Egypt); which the Arabians converted into *Bilac*, under which form it occurs in Idrisi's Geography. But, if this be the origin of the word, it is very questionable whether it is correctly applied to the island now called Philœ. Elephantina is more properly the extremity of Egypt, being the last projection of the granite rock which forms the natural division between Egypt and Nubia. In the time of Psammetichus, it was also the last fortified place in his dominions; * and Syene has always been represented as the frontier town towards Ethiopia. We cannot, therefore, but conclude, that *Djeziret-el-Zahir*, or Elephantina, is the true Philœ, although that which now bears the name appears to have shared in the appellation, or at an early period to have succeeded to the honour. Perhaps, as a place of greater security, it may have been preferred by the priests of Isis in troublous times; and its temples, which are of a bright white sandstone, were probably built at a time when the granite quarries of Elephantina were not accessible. The builders may have had their reasons for removing Philœ beyond the frontier.† Burckhardt states, that the different hamlets between Philœ and Assouan,

Dr. Richardson gives as one of its Nubian names, *Djezeera Mouchdelap*, but does not explain the words. Another name which it is said to bear, is *Djeziret-el-birbeh*, *i.e.*, the temple-island; and Burckhardt says, the small village opposite Philœ is called Birbe.

* Herod. ii. 30.—*Ency. Metrop.*

† In confirmation of this view, it may be mentioned, that a Greek inscription on the base of the obelisk at Philœ, as explained by M. Letronne, proves to be a petition from the priests of Isis to Ptolemy Euergetes, in 125 or 126 B.C., praying to be relieved from the exactions of the magistrates and military officers stationed in the Thebais, (probably at Syene and in Elephantina,) and to allow them to erect a *stelé*, or *cippus*, on which they might commemorate the equity and beneficence of their sovereign. See *Ency. Metrop.*

forming part of the territory of Birbe, enjoy, in consequence of old *firmauns* from the Porte, an entire exemption from all kinds of land-tax. It is probable, that this privilege is of still longer standing, and that the Sultans only continued an immunity which the sacred territory had immemorially claimed. Philœ, however, is distinctly stated to belong to Nubia.

The bed of the river is now free from rocks and islands, but its banks on both sides soon become so narrow, that there is hardly a hundred yards of cultivable ground. On the eastern side, the camel-road leaves the river, and for two hours traverses the deep valleys of the mountain, which presents an endless variety of granite, among which a rose-coloured species is particularly beautiful. Syenite, red felspath, and granite compose this chain. Towards the river, a succession of small villages of round huts are built along the edge of the mountain: they are nearly concealed by the high growth of the dhourra, which covers the narrow strip of land. The natives speak the Berber language. At Deboudy,* the country on the eastern bank widens a little; and here, at a short distance from the village, is a small temple, handsome, but unfinished, and with few decorations. Over the door of the propylon is the usual ornament of the globe with serpent and wings. In the innermost apartment are two small monolithic shrines: the mass

* Written by Burckhardt, *Wady Debot*. "All the villages, as far as Dongola, are called *wady*, or valley. There are always three or four of them comprised under one general name. Thus, *Wady Dehmyt* extends about four miles along the bank of the river, and includes upwards of half a dozen hamlets, each of which has its particular name. There are few large villages, but groupes of five or six houses are met with wherever a few palm-trees grow on the banks of the stream, or the breadth of the soil is sufficient to admit of cultivation."

of granite of which the one is formed, is about 8 feet high, and 4 feet wide; the other is about 7 feet high, and 3½ feet in width. There are no hieroglyphics on either, but the niche in each is surrounded with a double moulding, and surmounted with the winged globe, while at the base, two figures are tying the stem of a lotus to a table. Representations of Isis, Osiris, Horus, the ram-headed and lion-headed deities, occur on the walls. Within the temple, Dr. Richardson found a calf carefully shut up; but it may be presumed that the rites of Isis are no longer practised here.

About five hours above Deboudy is *Wady Kardassy*, (written by Capt. Light and Dr. Richardson, *Gartaas*,) where are seen a small but elegant temple, a pillar belonging to another, and the foundation of a third, by the walls of which the whole of the modern village is circumscribed. "The first and most southern (ruin) is a square enclosure of masonry of 153 paces each side; its greatest height, 16 feet; its thickness, about 10 feet: the east side is almost destroyed. In the interior are smaller enclosures of stone, and foundations for others. In the south and north sides are gateways: that on the north is strong, and has a cornice in which is a winged globe, and the outline of a symbolic figure" (of Isis)....."At a short distance north (of the quarries) are the remains of a small temple, consisting of six beautifully finished columns with capitals. Two of them, facing the north, are engaged in a wall two thirds of their height, forming a gateway. Their capitals are heads of Isis, supporting a plinth, on which monolithic temples are sculptured. The other four, two on the west and two on the east, are also engaged in a wall half their height. The capitals vary, but are of the lotus form: two of

them have the grape and wheat-ear in relief under their volutes. The columns stand on circular bases, and the foundation of the whole is partly seen. The architraves, entablature, and part of the cornice remain. The shafts are about 3 feet in diameter, and about 10 feet apart. The north front is 30 feet; the east and west, 36. On a column of the north front are characters, much defaced, of a Greek inscription."* A little to the north of these ruins are quarries of sandy freestone, containing not fewer than a hundred Greek inscriptions, with busts placed in niches cut in the face of the rock. The purport of the inscriptions is, that the individuals named had come hither to worship, and had presented offerings for themselves, their wives and children, and friends.†

* Light's Travels, p. 57—60, and plate. See also Irby and Mangles, p. 104. By the latter Travellers, as well as by Norden, the site of these ruins is called Hindaw, the name of a spot further south, which appears to be included in the district called Wady Kardassy. Burckhardt speaks of a small ruined temple on the east side of the river; and "at a long day's journey hence, in the eastern mountain, are the ruins of a city called *Kamle*."—BURCKHARDT, pp. 8, 112.

† Light's Travels, p. 58. Five of these were copied by this Traveller, and are given, with translations by Dr. Young, in an appendix. They are of the era of the Antonines. Capt. Mangles speaks of "forty-two very perfect Greek inscriptions" in this quarry, all of which are stated to have been copied by Mr. Bankes; but other travellers represent them as much more numerous. Capt. Light has given a plate representing "a part of the rock scarped perpendicularly, in which is a shallow recess, shaped like a monolithic temple, about 10 feet high, with a cornice and winged globe, and half-length figures in full relief, about three feet high, under rudely arched recesses." At the bottom of the whole are rudely sculptured hieroglyphics. Burckhardt says: "Several heads of Greek saints are sculptured in the rock on both sides of the niche," which "seems to have been used by the ancient Egyptians, and subsequently both by the Pagan and the Christian Greeks."—p. 113.

The whole ground about Kardassy is extremely interesting, and the ruins occur at intervals for the space of nearly two miles.* The western bank of the river is here almost desert: the opposite shore has a little cultivation. At Hindau (or Hindaou), a short distance further southward, are ruins of "six buildings comparatively modern in their appearance, and two that are of more ancient date. One of these, which stands among the houses of the village, is of the old Egyptian style, but very small, and contains nothing worthy of notice. The other, which seems a more modern building, though more ruined, has once been used as a Greek church, and the walls are covered with Greek paintings and Greek inscriptions, all of which are greatly defaced. On each side of the door within the cella, there is a Greek almanack, consisting of six columns, each of which is divided into four smaller columns with Greek numerals in each, and an inscription over the top of it. The other six are ruins much more modern, and do not appear to have been finished. Two of them are built in a very unusual style: the courses do not pass horizontally along the wall, but run in a crescent form, each course being shaped in the form of an inverted arch. Some large fragments of the cornice shewed it to have been remarkably well cut and of Roman workmanship." †

About six hours from Kardassy, is the district of Tafa (Taeeffa, Teffa), extending along both banks of

* "The name Kardassy is applied to about six miles extent of country, throughout which are visible the foundations of many buildings, that would, if completed, have rendered it a city of temples."—HENNIKER, p. 153. It includes a tract on both banks of the river. According to Burckhardt, however, the shore from Dehmyt to Tafa, bears the name of *Wady-el-Mebarakat*.

† Richardson, vol. i. pp. 476, 7.

the river, where the plain on each side is generally about a quarter of a mile in breadth. Some ancient remains here, are supposed to mark the sites of *Taphis* and *Contra Taphis*. The principal village, which gives name to the district, is on the western bank, standing in an open, cultivated spot, more than a mile in length, and about half a mile in depth, in which the doum and the palm-tree flourish. It contained, in 1814, between two and three hundred inhabitants.* The antiquities consist of several spacious oblong enclosures of masonry, between three and four feet in height, some of which are filled with blocks of stone, unfinished cornices, and parts of doorways. These enclosures are at both ends of the plain. In the centre are two buildings, one having the form of a portico: the other, which is in ruin, seems to be the remains of a Christian church. The former is almost blocked up in front by a mass of mud, and is surrounded with the hovels of the natives. It is a pyramidal portico facing the south, having two columns engaged in a wall almost to the bottom of their capitals, which represent the full-blown lotus, and support an entablature and cornice. Between the columns and the sides are small doorways with cornice and frieze; and above these, a second and third cornice, in each of which is the winged globe. The frieze has a bead and leaf worked on it. The front is about 27 feet in length. The inside is perfect, having a roof supported by four clumsy columns standing on a plain circular

* "The peasants of Tafa relate, that they are the descendants of the few Christian inhabitants of the city (Taphis), who embraced the Mohammedan faith, when the country was conquered by the followers of the Prophet, the greater part having either fled or been put to death. They are still called *Oulad el Nusara*, or the Christian progeny."—BURCKHARDT, p. 112.

base; their capitals, the full-blown lotus. The depth of the building is not more than 20 feet. There are no hieroglyphics, but on one of the walls inside is a cross of Maltese form. Nothing remains to shew that this portico was connected with any other building. The other remain is open to the east; the north and south walls are in ruin; the west is complete. In this is a doorway, and within, in front, are two columns, with lotus capitals, supporting a small portion of roof. Scriptural paintings in distemper, as large as life, remain on the walls; and over the cornice of the doorway is the winged globe. In front of the open side lay several capitals, broken shafts, and other fragments." *

On the eastern side of the river are foundations of two buildings near each other, about 40 feet square, rudely constructed of sandstone; there are no fragments of columns, nor of sculptured stones of any kind. †

Immediately to the south of these ruins, the mountains on both sides of the river prevent all passage by land along its banks, and the road lies for an hour over the granite rocks which form the *shellaal* (cataract) of Kalabshe. The mountain is here called *Djebel Baheety.* The granite chain extends uninterruptedly from Assouan to Dehmyt: ‡ it then gives place to sandstone, which continues to border the river as far as Tafa. Here, the river suddenly assumes a new and picturesque character, being studded with dark rocks

* Light's Travels, pp. 61, 2. † Burckhardt, p. 9.

‡ "The vein of red granite which begins below Assouan, and extends half a day's sail beyond Philœ, is supposed to continue in an easterly direction till it joins the shores of the Red Sea, keeping nearly throughout the same breadth. The observations which we made on our trips into the desert from Assouan, tended to confirm this opinion."—IRBY and MANGLES, p. 5.

and numerous islets, till, at *Wady Kalabshe*, (distant nearly eight hours from Tafa by land,) the horizontal sandstone recommences, and reaches as far as the Second Cataract at *Wady Halfa*. The passage of boats is not impeded by the *shellaal* of Kalabshe;* but, at high Nile, rapids are caused by the contraction of the stream. On the eastern bank, the remains of an Arab mud-built castle occupy an elevated spot; and on one of the islands are the ruins of a village and castle, which, though of wretched construction, prove that this place has formerly been the seat of a higher civilization. By some writers, this part has been termed the Gates of Nubia, having been improperly considered as the boundary between Nubia and Egypt.

KALABSHE.

The village of Kalabshe is close to the opening of the plain on the western bank, and consists of a number of huts built round a spacious ruined temple. The village is the largest that occurs on the western bank between Assouan and Derr, and is supposed to represent the ancient *Talmis*. The temple is considered by Burckhardt as ranking among the most precious remains of Egyptian antiquity. "In its site, it may be compared with the temples of Tentyra and Edfou, and it belongs to the best period of Egyptian architecture; though it bears traces, in several parts, of a less careful and more hurried execution, than that of those

* "At Galabshee, the Nile flowing wide and beautiful, divides itself among several rocks and uninhabited islands; then widens, on passing them, into a grand amphitheatre of bold and craggy precipices, interspersed with cultivated spots, extending for about a mile; then, closing to a narrow entrance at Taefa, resumes its ordinary breadth."—Light, p. 63.

two temples. The walls are uncommonly well built."* Capt. Light gives the following description of this noble ruin.

"The remains of the temple are, a butment of masonry, which rises above the bank of the river at about 170 or 180 feet from the front of the temple, to which, from the butment, there is a paved approach. On each side of this pavement, there appears to have been a row of sphinxes, one of which lay headless near the pavement. At the end, there seems to have been steps leading to a terrace 36 feet in breadth, from which rise two pyramidal moles with a gateway between them, forming a front of about 110 feet.† The moles are 18 or 20 feet thick, of solid masonry: the upper part of them is in ruins. Inside this gateway is a court about 40 feet in extent, now filled with broken shafts, capitals, and other fragments. It appears to have had a colonnade on the sides, joining the mole with the portico.‡ Of this colonnade, only one column remains, with a capital much disfigured, supporting a fragment of ceiling. The portico consists of four columns, engaged to half their height in a wall, raised in the centre to form an entrance. A lateral wall divides the portico from a suite of four inner apartments, separated by lateral walls, in each of which are doorways, and over them are winged

* Burckhardt, p. 106. Dr. Richardson thought it appeared more modern than any in Egypt; and it has evidently never been finished. Belzoni, too, says, that it must certainly have been of later date than any other in Nubia.

† Dr. Richardson gives the dimensions of this magnificent propylon more accurately,—120 feet long, 24 feet broad, and about 50 feet high. Over the door is the winged globe.

‡ There have been six columns on each side. The one remaining entire is 3 feet 3 inches in diameter. The pronaos is 66 feet by 36.—Legh, p. 89.

globes in the cornice. Within the first apartment, there appears to have been a colonnade, of which two columns remain on the left hand, their capitals defaced, with two or three fragments of an architrave. The space within is filled with broken shafts, capitals, and blocks of an immense size. This apartment and the interior of the portico are ornamented only round the sides of the doorways. The other three apartments are covered with the usual hieroglyphics and symbolic figures. Remains of colouring exist fresh and bright. All the apartments are encumbered with ruins, and have scarcely any ceiling left. Inside the portico are Scriptural paintings, similar to those in modern Greek churches."*

The cella, which is 15 paces by 9, projects several feet into the pronaos, forming an insulated chamber in the midst of the temple, as at Philœ and Dakke. In the adytum are remains of columns lying on the ground; "the only instance of the kind," says Burckhardt, "I have seen in any Egyptian temple." He adds the following curious particulars: "In the walls (of the adytum) are some low, dark recesses and windows or loop-holes, like those in the temple at Tentyra:† its roof is formed of single blocks of stone

* Light, pp. 64—6. Mr. Legh, who has also described this temple, noticed at the further extremity of the innermost apartment, some rude characters placed over the representation of a head sculptured in the centre of the wall. The word has been supposed to be a proper name written in the enchorial character; but Dr. Young suggests, that it may perhaps be K. ΕΛΕΗC, a contraction of Lord have mercy, in reference to the head of Christ. Light, p. 273.

† Mr. Legh, after describing the three principal chambers, (the dimensions of which he gives, 36 feet by 20, 30 feet by 18, and 36 by 18,) adds: "Many smaller apartments lead out of the three great chambers; and there are also several situated above them. In the interior or body of the propylon we counted at least twelve

reaching the whole breadth, and upwards of three feet in thickness. There is a chamber behind the adytum, as at Dakke, and communicating with it by two doors: the roof has fallen in, but it may be seen that this chamber was lower than the adytum, and had a chamber over it. In the walls of this chamber are several cells or recesses, each of which forms two small apartments, one behind the other, divided by a narrow entrance, and just sufficiently large to hold one person: they are closed in front by a stone, which may be removed at pleasure, and were, perhaps, prisons for refractory priests, or places of probation for those who aspired to the priesthood.* The persons who were placed there, may be literally said to have been shut up in the wall, as there is not the slightest appearance of any recess being there, when the stones which close the outer entrance are in their places. I observed a hollow stone in the interior of one of them, but I am not certain whether it was a sarcophagus or not.

"The walls of the cella and adytum are covered with painted figures, the colours of which still remain tolerably perfect, more so than those at Philœ, owing to a coat of plaster having been laid upon the walls by the Greeks, to receive the paintings of their saints, but which has for the most part fallen off. The colours generally used are red, blue, green, and black.†

rooms, into which the light is admitted by oblong niches cut in the outside wall."—p. 90.

* Belzoni suggests, that these cells may have been either prisons for men, or places for the sacred animals.

† "Some remain of the natural colour of the stone. The figures in red are of the least consideration, and are presenting offerings to the figures in blue, the sacred colour. In the innermost apartment, the figures are greatly effaced; but there is one of singularly good execution,—a female seated, adorned with a rich necklace and a

The hawk-headed Osiris, with a staff in one hand, is painted of a light green; some females, holding in their hands the lotus, are quite black. The variously coloured striped robes of the Osiris with a tiara on his head, have a most gaudy appearance. The hair of the figures is in general black, though in some it is blue. The spaces between the figures are covered with hieroglyphics painted red. On the lower part of the side walls of the adytum are single human figures, each with an animal by its side, generally an ox, a gazelle, or a goose. The exterior walls of the temple are covered with sculptures of colossal figures, like those of Tentyra and Edfou, though not so large: they are rudely executed, and by no means correspond to the beauty of the sculpture on the interior of the chambers. Heads of sphinxes project from the walls, as at Tentyra, through which, perhaps, the priests delivered their oracles.

"The walls of the portico are prolonged the whole length of the building, and, by means of a transverse wall in the rear of the chamber behind the adytum, form a high enclosure all round; at about twenty feet beyond which is the general enclosure to the whole building. This is carried to the foot of the hill, which has been cut down perpendicularly, so as to serve as the end wall. In the S.W. corner of the area is a small quadrangle, formed, on one side, by three columns, and, on the adjacent interior side, by a short wall built across the area. Here, a grotto, or sepul-

profusion of ornaments, and holding in her left hand the sacred *tau*. There are frequent exhibitions of Osiris receiving offerings, and of Isis, with her lotus-headed sceptre, enjoying similar marks of deification. The form of worship portrayed in the different chambers, is the same as that which we have seen on the temples in Egypt, but the countenances both of the gods and of their worshippers is different."—RICHARDSON, vol. i. p. 376.

chre, has been hewn in the perpendicular rock, similar to that behind the temple at Dandour: it consists of a single chamber, with the winged globe over the entrance, but without any other sculpture. A flight of steps leads from the propylon down to a paved terrace, which extends to the foundations of an oblong building standing just over the river, where are some fragments of columns. Visiters by water, during the inundations, might have stepped from their vessel into this building."

"The Greeks had formed this temple into a church; and several of the paintings of their saints are still remaining upon the walls.* About a quarter of an hour distant from the temple, on its north-west side, is a small temple cut out of the rock. The road to it lies through the remains of the ancient town, a heap of stones and rubbish covering a space along the shore of about a mile and a quarter. In front of the temple is an open area, also hewn out of the rock, in which is the entrance to the cella. The cella is 13 paces by 6; its roof is supported by two polygonal pillars; in the walls are two small recesses, with three statues in each. Adjoining it is the adytum, a small room eight feet square, with sculptures and hieroglyphics on the walls, rudely executed. The groupe of Briareus is repeated on both sides of the entrance. The walls of the open area in front of the temple are covered with sculptures, representing very interesting historical subjects. On one side is a battle. The victor, in a chariot drawn by two fiery steeds, like those at Karnak, is driving his vanquished enemies before him, who are

* From the portico, Burckhardt copied a Greek inscription, which is also given by Mr. Legh and by Captain Light. It purports to be the votive offering of a Roman knight to "the lord Amenduli."

fleeing towards a country thickly covered with fruit-trees of various shapes, some of which have large round leaves and clusters of fruit, with apes sporting among the branches. Behind the victor's car are two smaller ones of the same form, each drawn by two horses at full speed, and bearing a female standing upright, with a charioteer in front. In another compartment on the same wall, is a triumphal procession passing before Osiris seated. Naked men come first, bearing upon their shoulders large blocks of wood, probably ebony; one of them leads a wild mountain goat, a second carries an ostrich, a third holds in one hand a large shield, and in the other a gazelle, and a fourth is bringing an ape into the royal presence. Next comes a man bearing a block of precious wood like the former, and driving two large buffaloes before him. The train is closed by a tall cameleopard with its leader, followed by two prisoners, who are naked, with the exception of the skin of a wild beast tied round their waists. In another compartment just above, are a large lion, with his keeper; an animal of the size of a large goat with long straight horns; and a pair of buffaloes. In front of these two compartments, and before the king, lie heaps of quivers and arrows, elephants' teeth, skins and furs of wild beasts, and a row of calabashes, supposed, perhaps, to contain precious ointments or perfumes. On the wall opposite to this, is a compartment in which the king is represented seated, while bearded prisoners with their hands bound are brought before him. Among them, a train of female slaves is distinguished, dressed in long robes, with a high head-dress, over which the cloak is thrown. In another compartment close to this, a prisoner is immolated; and further on, is a small battle-piece, in which the assault and capture of a tower are repre-

sented. All these subjects are in bas-relief, and extremely well executed: they are the best specimens of historical sculpture that I have seen in the valley of the Nile, even more spirited than those at Thebes; the figures of the animals, in particular, are correctly delineated. They are important, because they record an historical fact no where else alluded to in any Egyptian structure. The hero of Egypt has here carried his arms into a country inhabited by lions, cameleopards, apes, and elephants, none of which animals are found in Nubia or Dongola: the elephant and the cameleopard inhabit the banks of the Nile towards Sennaar, the forests on the frontiers of Abyssinia, and the banks of the Astaboras and Astapus, whence also the most beautiful and highest esteemed female slaves are now imported into Egypt. All the above-described trophies of victory, therefore, indicate that the battles must have been fought in the countries to the south of the civilized country of the ancient Meroe; for the skin-clad prisoners denote a savage people. The battle-pieces at Luxor and Karnak seem to allude to less distant scenes of warfare. May not the castles surrounded with water, which are there represented, relate to the fortified islands in the Batn el Hadjar, where we still meet with so many brick ruins? The close-cut hair of the fugitives, and the short, narrow beard under the chin, are perfectly characteristic of the southern Noubas, whose colour is not quite black, but of that deep copper tinge which a painter unskilled in mixing colours would represent by dark red. It may readily be imagined, that the inhabitants of the sterile districts of Nubia and the Batn el Hadjar, would look with an envious eye upon the riches of Egypt, and would frequently excite the resentment of the monarchs of Thebes, by making

inroads from their strongholds, upon the adjacent provinces of Egypt."*

This small temple is called by the natives *Dar el Waly*. In the hill close by, are the quarries of fine sand-stone which have furnished the stone for the building of the town and the temples. On the rock above the village, Lord Belmore "found, to his astonishment and delight, a small Grecian temple, with fluted columns of the Ionic order, from which he brought away a small sphinx considerably injured. The temple itself is in good preservation, and has several Greek inscriptions."† The tombs of the ancient inhabitants are excavated in the adjoining rock. The quantity of pottery found in the ruins, Belzoni says, is all of Greek manufacture, scarcely any thing Egyptian being found among them; and there is no room to doubt that Kalabshe is the site of a Greek town. On the eastern side of the river, some mounds of rubbish indicate the site of Contra Talmis; and the two hundred houses which compose the village on that bank, occupy a space of about half an hour in length. The temple of Kalabshe stands in lat. 23° 33′ 16″ N., long. 32° 45′ 47″ E.‡

The cultivated soil continues very narrow as far as *Abou Hor*, where the hills recede a little, leaving a larger space for culture by means of water-wheels, and the inhabitants appear more industrious, their huts being chiefly scattered among numerous palm-trees. At this place, which is nearly under the tropic,

* Burckhardt, pp. 107—110.

† Richardson, vol. i. p. 176. It was probably among the ruins of this temple, that, a few months before Belzoni's arrival, a golden lamp of Grecian form was found by a native: it was claimed by the Pasha.

‡ Richardson, vol. i. p. 378.

there is a small *shellaal*, which leaves only a narrow passage to the west; and opposite to Abou Hor is a ruined Arab castle of sun-burnt brick, apparently designed to command the passage. On the eastern shore, Captain Light noticed remains of Roman bricks. The granite here again shews itself on that side, and from the top of the barren ridge, the whole country eastward presents a most frightful and desolate appearance, broken into masses of rock, intersected by beds of torrents, which occasionally rush down into the Nile.* About two hours from Abou Hor, is *Wady Gharby Dandour* (the western Dandour); and a little beyond the village of that name, is that of Gassr (or Garsery), where are the ruins of another ancient temple. The shore is here only 30 paces in breadth from the river to the foot of the rocky hills. Before the temple stands a small propylon with a high projecting cornice, resembling that at Dendera.† Behind this is the pronaos, seven paces in length, with two columns in front, which have been engaged in a wall half their height. The entablature is perfect, but part of the centre of the cornice is defaced. The columns have the lotus capital. The portico is covered with hiero-

* "When the rains are copious in the mountain, torrents occasionally rush down into the river, but they never continue longer than two days. These torrents account for the momentary increase of the Nile in Egypt, during the winter, when the river is at its lowest. Throughout Nubia, rain never falls in the valley, some light showers excepted; but there is a regular rainy season in the eastern mountains, as far as Suez, which produces abundant crops of wild herbs, and pasturage for the cattle of the Bedouins. In the valley of the Jordan, rain seldom falls, while the mountains on either side have their regular rainy season."—BURCKHARDT, p. 10.

† This gateway formerly connected two pyramidal moles, of which scarcely any traces are left.

glyphics and symbolic figures,* and is separated by a lateral wall from two inner apartments. The first of these, the cella, is a mere passage: the ceiling is perfect, but it is without ornament, except over the doorway leading into the adytum, where is portrayed the vulture with outspread wings. The adytum is without ceiling; on the hinder wall is the outline of a doorway, over which are three winged globes and two symbolic figures, one on each side. Behind the temple is an unconnected chamber, excavated from the rock, with which the unfinished doorway was probably intended to communicate. It is built up with masonry on the inside, and is very small, without sculpture. In front of the propylon, towards the river, is a stone enclosure, 35 paces by 15, the floor of which is considerably below the level on which the temple is built: it is now covered with stones and ruins, and Burckhardt supposes that it had originally a roof. The wall towards the river is 15 feet in height, and describes a slight curve. The temple is in general extremely well-built, and the sculptures are in a good style; but it has evidently been left unfinished.†

A still more interesting monument of ancient art is found about three hours further, at *Wady Gyrshe* (*Garshee*, *Kirshi*), about nine hours below Dakke. It is an excavated temple, executed apparently in the infancy of architectural art, "when the artist produced an imposing effect, not by the gracefulness, but by the magnitude of his figures," and presents several points of striking resemblance to the Cave of Elephanta in

* Burckhardt particularly remarked a fine figure of Horus, his finger on his lip.

† Burckhardt, p. 102. Light, p. 68. Richardson, vol. i. p. 382. The latter Traveller copied a Greek inscription, recording that the temple had been repaired and dedicated to the Roman Hermes.

India. The spot on which the temple stands, is called by the natives *Djorn Hossein:* * it is thus described by Burckhardt.

"This temple stands upon the top of a hill, the broad declivity of which is covered with rubbish and some fragments of colossal statues. In front is a portico consisting of five square columns on each side, cut out of the rock, with a row of circular columns in front, constructed of several blocks, and which originally supported an entablature. Of these columns, only two remain. Before each of the square-sided columns stands a colossal statue of sand-stone, about eighteen feet high, holding a flail in one hand, the other hanging down: they all represent male figures, with the narrow beard under the chin and the high sphinx cap, their shoulders covered with hieroglyphic inscriptions.† On both sides of the portico is an open alley hewn in the rock, whence, perhaps, the materials of the front colonnade were taken. The pronaos, which is entered from the portico by a large gate, is 18 paces square, and contains two rows, three in each, of immense columns without capitals, measuring 5 feet by 7 in the plan. In front of each of these columns is a colossal figure more than 20 feet in height, representing the usual juvenile figure with the corn-measure or bonnet on the head, the hands crossed upon the breast, and holding the flail and crosier.‡ Although

* Mr. Legh writes it *Guerfeh Hassan;* Sir F. Henniker, *Gwersh Hassan;* and Dr. Richardson, *Diarfissen.*

† "The area or dromos is formed of *six* columns on each side, attached to which are six statues of priests, rudely sculptured, as at Sibhoi. This area is 64 feet by 36."—LEGH, p. 86.

‡ "The passage is formed by three immense columns on each side, to which are attached colossal statues of priests. They stand on pedestals 3 feet 3 inches high, and are themselves 18 feet 6 inches high. They are scarcely injured, are ornamented with girdles,

these statues are rudely executed, the outlines of their bodies being incorrect, and their legs mere round blocks, yet they have a striking effect in this comparatively small apartment. Accustomed as I had been to the grandeur of Egyptian temples, I was nevertheless struck with admiration on entering this gloomy pronaos, and beholding these immense figures standing in silence before me. They immediately recalled to my memory the drawings I had seen of the caves near Surat, and other Indian excavated temples, which, in many respects, bear a strong resemblance to those of Nubia. On the side walls of the pronaos are four recesses or niches, in each of which are three statues of the natural size, representing the different symbolical male and female figures which are seen on the walls of the temples of Egypt. The centre figures are generally clothed in a long dress, while the others are naked.

"All these figures, as well as the colossi, are covered with a thick coat of stucco, and had once been painted: they must then have had a splendid appearance. A door leads from the pronaos into the cella, in the centre of which are two massy pillars, and on each side is a small apartment, which was probably a place of sepulture, with high stone benches, that may have served for supporting mummies, or as tables for embalming the bodies deposited in the temple. The floors have been broken up in search of treasure, and are now covered with rubbish. Behind the cella, and communicating with it by a door, is the adytum, on each side of which is a door also opening into the cella, exactly like those in the

carry each a crosier in his hand; and their rich dress, formerly covered with paint and gold, and gigantic proportions, have a most imposing appearance."—LEGH, p. 86.

temple at Derr. In the posterior wall of the adytum are four statues, above the human size, seated; and in the centre of the wall is a large cubical stone, without any sculpture, the use of which I cannot determine. Of the sculpture and hieroglyphics with which the walls of this temple were covered, very little is now discernible, the sandstone being of a very friable nature, and soon falling to decay: added to this, the walls are quite black with smoke from the fires kindled by the neighbouring shepherds, who often pass the night in the temple with their cattle. Enough, however, still remains to shew that the sculptures are rudely executed." *

Gyrshe stands in lat. 23° 17′. The ancient *Tutzis* is supposed to be represented either by this place or by the more northern Dandour. Between Wady Gyrshe and Wady Merye (Merieh), the adjacent district on the north, are ruins of a Saracenic town, built partly of brick and partly of small stones, where, the natives say, a king once reigned, of the name of Dabagora. The plain at Gyrshe is about a mile in breadth. Like all the villages in Nubia, it is thinly inhabited, two-thirds of the houses being abandoned when Burckhardt travelled. The country had been ruined by the Mamlouks on their retreat before the troops of Mohammed Ali, and by the Turkish troops under Ibrahim Bey.† A terrible famine broke out after

* Burckhardt, pp. 99—101. Mr. Legh states the dimensions of the first chamber to be, 46 feet 6 inches by 35 feet 3, and 22 feet 3 inches high; the second, 34 feet and a half by 15 feet 6: from this lead four smaller apartments. At the end of the two largest of these, he observed blocks of stone standing in recesses, which gave a hollow sound on being struck: he supposed them to be sepulchres. The third chamber, or *sekos*, is 11 feet by 15.—Legh, p. 87.

† A decisive battle was fought between the Mamlouks and the

their retreat, in which "one-third of the population of Nubia" is said to have perished through absolute want: "the remainder retired into Egypt, and settled in the villages between Assouan and Esneh, where numbers were carried off by the small-pox. The present inhabitants," adds Burckhardt, "had returned only a few months before my visit to these parts, and had begun to sow the fields after the inundation had subsided; but many of their brethren still continued in Egypt. The great number of newly dug graves which I observed near every village, were too convincing proofs of the truth of the melancholy accounts which the natives gave me." In this and other parts of the river, the ancient inhabitants have erected numerous piers or jetties of stone, extending for twenty or thirty yards into the river, which, by breaking the force of the stream, preserve the soil from being washed away. Many of these remain, but in a decayed state. Canals are also met with in various parts, but they are no longer taken care of, and are gradually choking up." To *Wady Gyrshe* succeeds *Wady Kostamne*, situated on both sides of the river; but the cultivation is confined almost entirely to the eastern bank. On the west, the mountains recede, and leave an extensive field of yellow sand,* bordered,

troops of Ibrahim Bey, at Kostamne, in 1812, in which the former were routed, and fled to the eastern mountains.

* This has no doubt been formerly a cultivated plain; and Belzoni states, that a stratum of vegetable mould is visible three feet under the sand on the banks of the Nile. A little above Gyrshe, this Traveller says, the passage of the Nile becomes dangerous, when the waters are low, in consequence of a chain of rocks which run across the river. (Vol. i. p. 112.) This is probably the ford near Kostamne, referred to by Burckhardt, which is passable in May it is the only spot where the Nile is known to be fordable.

towards the river, with rows of acacia, over which is descried the lofty and picturesque propylon of the ancient temple of Dakke (Dekka, Dukkey), "the most perfect and highly-finished," Dr. Richardson says, in all Nubia.

DAKKE.

Dakke is supposed to occupy the site of the ancient *Pselcis* of the Itinerary of Antoninus. The temple and propylon are quite perfect, and derive particular interest from the high preservation of the details. The propylon has a front of 90 feet, is about 50 feet in height, and about 18 feet in depth at the base:* in the centre is a gate similar to that of the propylon at Edfou, a cornice and torus surrounding the whole. Before it lies a fragment of a sphinx. In both the wings are numerous small chambers, one above another, with staircases leading to the top, and there is a communication between the wings by a terrace over the gate. On the outer wall, there are no hieroglyphics or figures of any kind; but the wall which fronts the gate of the temple, and the sides of the gateway, are ornamented with sculpture, and contain numerous Egyptian and Greek inscriptions. The area between the propylon and the pronaos is 48 feet in length. The entrance is between two columns engaged in a wall half their height, with capitals similar to those that occur in the open temple at Philœ, and which are seen no where else in Egypt. The pronaos is 10 paces by 7; its roof is formed of enormous blocks of stone at least 15 feet in length. A door leads from it into a narrow apartment only 4 paces in breadth, which

* Legh, p. 84. Capt. Light gives the dimensions, 75 feet in length, 40 feet in height, and 15 feet in depth.

communicates, by another door richly ornamented, with the adytum, a chamber about six paces square. On one side of the latter is a small dark chamber, in which is a deep sepulchre with a large lion sculptured in the wall immediately over it; and on the other side, behind the wall, is a passage communicating with the pronaos, and containing a staircase leading to the summit. Behind the adytum is another apartment, somewhat larger, communicating, by a small gate, with a narrow passage enclosed between the walls of the temple and a thick stone wall which surrounded the building on three sides, but of which the foundations only are remaining. In this last apartment, the hieroglyphics are most beautifully executed, equal to the best specimens at Philœ or Hermonthis; and on the floor lies a large block of red granite, probably a pedestal, one of the few instances in which any granite is found in any of the temples of Nubia. Along the bottom of the walls are represented lotus-plants in flower, to which offerings are presented. "In no temple of Egypt," says Burckhardt, "have I seen such correctness of design or gracefulness of outline: some of the figures might have adorned a Grecian building." Two of the four apartments of which the temple consists, seem, Mr. Legh says, to have been restored, or to be of more recent date than the others: at their external junction, on the western wall, is an inscription relating to Hadrian. A variety of inscriptions cut about the propylon, prove that this temple was dedicated to Hermes: * one of these bears date the

* Two of these are given by Mr. Legh, but more correctly, with four others and translations, in Light's Travels, p. 273. One is to this effect: "Apollonius, the son of Apollonius, commander of the Ombite nome and of the country about Elephantine and Philœ, came and worshipped Hermes." On the architrave over one of the

tenth year of Tiberius Cæsar, and another, the twentieth of the emperor Hadrian. In later times, the Greek Christians have appropriated this temple to their worship; and paintings of saints and Scriptural subjects are strangely blended with hieroglyphics and heathen symbols. Between the central columns of the portico are winged *scarabæi*: the rest, Captain Light says, "is covered with Scriptural paintings. The upper part of the side walls have the remains of some designs representing men on horseback approaching towards angels, whose hands seem lifted up in supplication." The temple is built of a remarkably fine sand-stone of a blueish tinge.

To the north of the temple are the remains of an Arab town, where are seen some tombstones with Kufic inscriptions similar to those at Assouan. The plain is covered with large heaps of rubbish. Opposite to Dakke, on the eastern side of the river, the ancient *Contra Pselcis*, is the village of Kobban, near which are remains of an ancient town, enclosed within a wall of sun-burnt brick, much resembling that at Eleithyias: it is upwards of 20 feet thick, and in several places above 30 feet in height. The enclosed area is an oblong of about 150 paces by 100: within it are ruins of private habitations, partly constructed of stone and partly of brick, with some scattered capitals of small columns. On the S.E. corner of the wall, beyond its precincts, is the ruin of a very small temple of rude construction; a few sculptured

doors in the north side of the temple, there is an inscription in well-cut hieroglyphics, and immediately below it another, of about the same length, in the enchorial character, which is probably a translation of it. To the right of this, is a Greek inscription in red, bearing that the personage named had come to worship μεγιστου Θαυτ Νυφις.—RICHARDSON, vol. i. p. 472. BURCKHARDT, p. 98.

stones only remain above the foundations. Large mounds of rubbish continue for about five minutes further. At the distance of an hour is the village of *Oellaky* (or *Allâghi*), which gives its name to a chain of mountains beginning to the east of it, and running across the high hills of the eastern desèrt to the Red Sea. According to the unanimous testimony of the Arabian geographers, *Djebel Oellaky* contains gold mines; but Burckhardt supposes, that the Bedouins who occupy this district, have mistaken yellow mica for gold, as the river carries down with it, throughout Nubia, a great deal of micaceous sand.

The Nile is now divided by the island of Derar (or Zrar),* which is well cultivated, and about three quarters of an hour in length. On the western bank, opposite this island, is the village of Korty, where is a ruined temple of remarkably small dimensions. "It may truly be called, "says Burckhardt, "an Egyptian temple in miniature, being only 10 paces in length. The cella and adytum are yet standing: the pronaos seems to be buried under the sand. Of the sculptures, a few figures and the winged globe over the gates remain; but the whole is in a very mutilated state." A little above this village, where the plain widens considerably, begins the district of *Wady Meharraka*, extending along both banks of the Nile. Here is found the ruin of a temple, consisting of a portico of fourteen massive columns with varied capitals, encompassed with a wall, which being joined to the entabla-

* Near Derar, Dr. Richardson says, the rocks look particularly black, and small, insulated mountains rise abruptly from the flat surface of the surrounding sand to about the height of 100 feet, their black and sturdy form being in striking contrast with the yellow sand at their base: the origin of this sand would "puzzle us," did not the golden-coloured interior of the rock account for it.

ture of the colonnade, forms a covered piazza all round. There is one large entrance and two smaller ones, and a winding staircase leads up to the summit. Several paintings of Greek saints are upon the walls, but no hieroglyphics or sculptures of any kind are visible, not even the winged globe; nor are there any sculptures on the columns.* On the walls of the ruin, which are very neatly constructed, are several Greek inscriptions in red ink, and some in the enchorial character. The whole portico stands upon a terrace of massy stones, 8 feet high towards the river. The portico itself is 15 paces by 9. Nothing about it denotes it to be of Egyptian origin, except the palm-leaf capitals.† Close to it are the ruins of another building, of which only a wall and some foundations remain. On the wall are several sculptures, one of which represents Isis, with a crescent on her head, seated under a tree, and receiving offerings: it is in high relief. In a niche further to the east, is the figure of the Egyptian Isis; and in another small niche above, are a Greek priest and priestess, and the Egyptian Priapus. A clearer instance than this, Belzoni says, I never saw, of the union of the religions of the Egyptian and Greek nations. To the south of this temple is a large pedestal of granite, formed by three steps; and large mounds of rubbish and of pottery walls indicate the former existence of a town in this place.‡

*. On close examination, however, Belzoni clearly observed Egyptian figures under the saints. The main entrance, he says, is closed by an altar built by the Copts or Greek Christians.

† Dr. Richardson says, the temple at Maharaga is very poor and hardly worth visiting. Burckhardt was led, by "the imposing and Grecian-like simplicity of the portico," to refer it to the era of the Ptolemies.

‡ Capt. Light has given a view of a ruined temple or church at a

About an hour and a half further south, upon a rocky hill over the river, stands a small ruined town: the houses, built partly of small stones and partly of mud, are of Arab construction. At the distance of another hour and a half, Burckhardt saw upon the hills, the ruins of several Greek churches, the melancholy vestiges of an extinct population. The shore is now very narrow, and the western hills are low and sandy. In some parts, the sand is blown close into the river on each side, only a small strip of about ten feet broad being cultivated on the west bank, and that very irregularly. The acacia still abounds; and further on, where the sand-stone on both sides assumes a redder colour, the doum and palm-tree are in great abundance. Stone piers occur at intervals, built for preserving the soil from being washed away. Between *Wady Nasrellab* and *Wady Medyk* (or *Madyeeg*), the mountains close upon the river so as to leave no passage. One hour from *Wady Medyk* is *Wady Seboua* * (Lion's wady), so called, from the figures of lion-

place called *Ouffeddounee*, near a considerable village, a day's sail below Seboua. He describes it as an oblong building, about 54 feet by 30, with *sixteen* columns, all perfect, about 2 feet 3 inches in diameter. In the east end, a sort of chancel projects at right angles with the south columns, in which are painted Scriptural figures like those in modern Greek churches. Many Greek inscriptions are painted on the entablatures of the interior in small characters. "A bare wall, near the S.E. end of the ruin, contains symbolic figures of bad sculpture, evidently Scriptural: one had reference to the Virgin, sitting under a tree." We suspect that this is the Isis of the Travellers cited in the text, and Ouffeddoonee is the Offelina of Belzoni, which name, he says, is given to the ruins at Meharraka. The discrepancy in the various accounts as to the number of columns and other details, is not greater than frequently occurs. Burckhardt supposes the temple to stand upon the site of *Hieroxycaminon*.

* Written by Norden, Sebua; by Capt. Light, Seboo; by Mr. Legh, Sibhoi.

sphinxes which stand before the ruined temple on the western bank.

These ruins stand on the side of some low hills, which are separated from the river by a narrow plain, and are half covered by the sands of the desert. There is a propylon similar to that of the temple at Gornou, 28 paces (about 90 feet) in length, and consisting of a gateway 6 feet wide, 12 feet in depth, and about 20 feet high, between two pyramidal moles or wings, which now rise about 30 feet above the sand. A cornice and torus surround the whole. The gateway leads to the pronaos, on each side of which are five columns without capitals, with a colossal figure attached to each, about 16 feet in height, having the arms crossed on the breast, holding the flail in one hand, and the crosier in the other: all these are much defaced. The pillars support an entablature, formed of single stones 12 feet by 4, and 3 feet thick; and on the outer side, the colonnade is walled. On both the pillars and the walls are hieroglyphics and symbolic figures; but the sand-stone of which the temple is built is so very friable, that little can now be made out of the sculptures. In front of the entrance, a colossal statue lies prostrate, the head and breast buried in the sand. It probably stood on the side of the gate, like the colossi at Luxor. About 30 yards in front of the propylon are two statues of beardless male figures, 10 feet in height and 7 paces apart, attached to stone pilasters of equal height, their faces towards the river: they are rudely executed. They wear the high bonnet or pyramidal casque, with a cincture and breast-plate, and have the left leg advanced: the ears are half the length of the head.* On the pilasters are hieroglyphics. An avenue of sphinxes 30 feet wide, led from the

* Dr. Richardson supposes them to represent Osiris

river to the temple; the greater part are now buried, but three remain uncovered by the sand, besides the heads of two others. They are about 11 feet in length, and stand 18 feet apart. The first two are much decayed, or were never finished. The second in the left row is highly finished, but its head has been struck off, and lies near it. They are of various size and shape, but have all the body of a lion and the head of a young man, with the usual narrow beard under the chin. On the top of their flattened heads is a hole, intended evidently to receive a small pedestal. The sand has not only covered the court two thirds of its depth, but has closed the entrance to the cella and adytum. Near the temple are mounds of rubbish and broken pottery. "The whole fabric," Burckhardt says, "appears to be of the most remote antiquity, and to have been imitated by the more modern architects of Egypt; for the propylon and the pronaos, with its colossal statues, are found at Gornou on a larger scale; the two statues in advance of the propylon are the miniatures of those in front of the Memnonium; and the sphinxes are seen at Karnak." The absence of Greek inscriptions confirms the idea that this temple was deserted at a very remote period. The hieroglyphics appear to have been defaced by time, and the joinings of the stones, Dr. Richardson says, are all loosened, as if they had been shaken by an earthquake; but scarcely any part has fallen.

The country here is very barren, and few habitations are to be seen in the immediate vicinity. The eastern Seboua, however, is described by Burckhardt as the best cultivated part of the country between Assouan and Derr.* The inhabitants, as well as those

* At Seboua, is the last ferry-boat between Philœ and Dehr. There are only six, Burckhardt says, in all that distance; *viz.* at

of *Wady el Arab*, the adjoining district to the south, are Aleykat Arabs, originally from the Hedjaz, who speak Arabic only, and are active merchants. They travel across the mountain to Berber, distant eight days to the south, and import all the different articles of the Sennaar trade; namely, slaves, ivory, gum-arabic, ostrich-feathers, and camels, which they dispose of in Upper Egypt. A caravan of from thirty to forty laden camels proceeds every winter from Seboua to Cairo.

From Assouan to *Wady Korosko*, which lies to the S. of *Wady el Arab*, the general direction of the river is from S. to N. At Korosko, which is the southernmost point on that side of the Second Cataract, the ascent of its course winds round to due N., continuing in that direction between ten and fifteen miles; after which it becomes S.W., and then W. to Wady Halfa,* The eastern bank, Burckhardt says, is, throughout, better adapted for cultivation than the western; and wherever the former is of any breadth, it is covered with the rich alluvial deposite of the Nile. On the western side, on the contrary, the sands of the desert are impetuously driven by the north-west winds which prevail during the winter and spring, to the very brink of the river; and it is only in those places where the narrow plain is protected by the mountain, that the soil is capable of cultivation. The eastern shore is consequently much the more populous, but all the chief remains of antiquity are upon the western

Debot, Kalabshe, Dehmyt, Gyrshe, Dakke, and Seboua. There is none south of Dehr, as far as the frontiers of Dongola. "The owners of boats take from every peasant a handful of whatever provision he happens to carry with him: women pass free."

* Mangles, p. 9. Burckhardt, p. 20

side.* The bed of the river is in general much narrower than in any part of Egypt, and its course is less impeded by sand-banks.

At Korosko, the eastern shore widens into a fine and well-cultivated tract, and a grove of date-trees begins, which lines the banks of the river as far as Ibrim. Groupes of houses are now met with at every hundred yards, which renders it difficult to determine the exact limits of each village; and Burckhardt states, that he does not remember to have seen, in any part of Egypt, fields more carefully cultivated than are those between Korosko and Derr. The peasants' huts are also larger and more cleanly than those of the Egyptian fellahs. Palm-trees and acacias abound, especially near the village of Arrega, situated in lat. 23° 37′ 30″ (about 60 miles directly S. of Kalabshe), where the sands, on the western shore, cover a stratum of rich alluvial soil, the surface of which is now above the level of the highest inundations.† An hour above this village is a place near the river, called Hassaya, where are the ruins of a small temple, subsequently converted into a Christian church. "The pronaos is 16 paces in length, and consists of three rows of square

* "On the sandy shore of the western side are numberless beetles (*scarabæi*) of great variety of size and shape. I often found the sandy road on that side completely covered with the traces of their feet. The Nubians, who call them *kafers* (infidels), dread them from a belief that they are venomous, and that they poison whatever food they touch. Their colour is generally black: the largest I have seen, were of the size of a half-crown piece. The worship paid to this insect by the ancient Egyptians, may probably have had its origin in Nubia."—BURCKHARDT, p. 23.

† This fact seems to prove, [Burckhardt remarks, that either the bed of the Nile, or the inundations, have formerly been much higher in Nubia, than they are at present, as the earth is evidently a depo-site of its waters.

columns, four in each row, and two feet square, with a row of four round ones next the cella; the whole without capitals. The hieroglyphics are badly sculptured. The cella is entered from the pronaos through a narrow chamber, and on each side of the cella, there is also a narrow apartment; there is no adytum. The walls of the cella have a thick coat of plaster, on which are paintings of Greek saints. The temple is interesting on account of its preservation being almost entire, but the sands have accumulated considerably round its walls and columns. There is a well-paved terrace on the top of the cella, and the Greeks have built a cupola over the pronaos. About twenty yards distant from it, towards the river, are the remains of another stone edifice." *

DEHR.

A LONG, straggling village of mud cottages, in the midst of a thickly-planted grove of palm-trees, with one house of brick, (the kashef's palace,) a mud caravanserai, and a mosque,—the only one seen after

* Burckhardt, p. 89. Burckhardt supposes this to be the temple mentioned by Norden as situated near Amada. Dr. Richardson mentions a temple answering to this description at a place which one *reiss* called Amăda, and another, Abyssa. Mr. Legh describes some ruins in the desert an hour to the north of Derr, which, he says, "are called Amada, and are the remains of what was once a fine temple, since converted into a church by the early Christians. The hieroglyphics have been in consequence covered with stucco, but, where that has fallen off, the painted figures are in a state of wonderful preservation. The style of the building is rude, and not unlike that of the temple at Derr, differing only in being built of stone, instead of excavated in the rock. It is nearly buried in the sand, not more than the height of six feet remaining visible, and is much disfigured by a number of mud houses built upon and around it."—LEGH, pp. 31, 2. Amada is possibly a corruption of *amoudein*, the columns.

leaving Philœ,—such is Dehr, the modern capital of Nubia. The town, if such it must be called, is well situated on a gentle eminence on the east bank of the river, and is about a mile in length. "A beautiful plain, well watered and well wooded, stretches down to the S.E. along the river's edge, which seems still to be gaining by the kind partiality of the current, which bears upon the opposite side." There is a sandy island in the middle of the river near the town. A short distance to the east of the town, is a temple partly built, but chiefly excavated in the rock, like that of Maharraka, though neither so large nor so handsome. The pronaos * consists of three rows of square pillars, four in each row. The row nearest the cella, which were originally joined by the roof to the main temple, are of larger dimensions than the rest, being nearly 4 feet square, and about 14 feet high, and are still entire, while fragments of the shafts only remain of the outer two rows. In front of each of the four pillars are the legs of a colossal figure, similar to those of the temple at Gornou. A portion of the excavated rock, which had formed one of the walls of the pronaos, has fallen down. On the fragments of it, a battle is represented: the hero, in his chariot, is pursuing his vanquished foe, who retires to a marshy and woody country, carrying the wounded along with him; and in a lower compartment, the prisoners are brought before the executioner. All the figures are much defaced. On the opposite wall is another battle-scene, in which the prisoners are brought before the hawk-headed Osiris: this is still more muti-

* The dimensions of the pronaos, according to Dr. Richardson, are about 44 feet by 32. Capt. Light states them at 69 feet by 40; those of the pillars, 5 feet by 5, and the intercolumniation, 6 feet; the adytum, 21 feet by 15.

lated. On the front wall of the cella, on each side of the principal entrance, a Briareus with two heads and four arms is in the act of being slain, and Osiris is arresting the intended blow. On the four pillars in front are sculptured various figures, and the Egyptian Priapus is repeatedly seen. The cella is 13 paces square. Two rows of square pillars, three deep, with a coarse entablature, extend from the gate of the cella to the adytum: they are mere blocks hewn out of the rock, without base or capital, but rather larger at bottom than at top. The interior walls of the six pillars are covered with mystic figures of very rude workmanship, which, from some remains of colour, appear to have been painted. A door, with the winged globe over it, leads into the small adytum, where the seats of four figures remain, cut out of the back wall.* On each side of the adytum is a small chamber, having a private communication with the cella: in one of these, a deep excavation renders it probable that it was used as a sepulchre. On the side of the mountain near the temple, some sepulchral pits are excavated out of the rocky ground: over two of them are Greek inscriptions of Christian times. They are choked up with sand and rubbish; but near them, Capt. Light noticed some bones and pieces of cloth like those found in the mummy-pits of Egypt. The temple, there can be no doubt, is of remote antiquity; and the workmanship, which is much inferior to that of the other temples in Egypt and Nubia, would seem to indicate the infancy of the art. "The gods of Egypt," remarks Burckhardt, "appear to have been worshipped here,

* Statues are met with in the *adyta* of all the ancient temples in Nubia that are cut out of the rock; and the distribution of the apartments is generally the same.

long before they were lodged in the gigantic temples of Karnak and Gornou." *

Dehr (Derr, Deir, Dair) was once, as the name denotes, a Christian settlement. Now, there is not a Christian to be found in all Nubia. The inhabitants are chiefly descendants of the Bosnian garrison introduced by the Emperor Selim. Dr. Richardson estimates the population, in 1817, at 3000 souls. Their chief subsistence is dhourra and dates, with pigeons, partridges, and poultry. The dates of Dehr and Ibrim are much esteemed in Egypt, and the merchants of Esneh and Assouan export many ship-loads hence in autumn. Young date-trees are also sent to Egypt, as the trees propagated there from seed soon degenerate.† Dehr is situated in lat. 22° 44′ 31″ N.; long. 31° 51 15″ E.

Half an hour to the S. of Dehr, commences the once rich and populous territory of *Wady Ibrim*, which extends as far as Tosko, two hours and a half to the southward of the castle. The route from Dehr to Ibrim, at half an hour from the former place, leaves the valley, and for two hours crosses the mountains; it then again descends to the Nile. Near the village of *Gatter* (or *Ketteh*), about two miles from the river, is an insulated sandstone rock, in which is a small

* Burckhardt, pp. 25—27. Dr. Richardson thought the temple at Dehr more ancient than even that of Maharraka. Burckhardt says: "If I were to class the Nubian temples according to the probable order of their erection, it would be as follows: 1. Ebsambal; 2. Gyrshe; 3. Derr; 4. Samne; 5. Ballyane; 6. Hassaya; 7. Seboua; 8. Aamara and Kalapshe; 9. Dakke and Maharraka; 10. Kardassy; 11. Merowau; 12. Debot; 13. Korty; 14. Tafa."—BURCKHARDT, p. 119.

† The hundred weight of dates is worth, at Dehr, about 8s.; when sold at Cairo, they afford a clear profit of four hundred per cent. They are generally paid for in dhourra and coarse linens from Esneh and Siout.—BURCKHARDT, p. 27.

sepulchral excavation. The principal chamber is 7 paces by 3, and 5 and a half in height; its sides are covered with paintings rudely executed, but the colours of which are as well preserved as those in the tombs of the kings at Thebes: the principal subjects are Osiris and Apis receiving offerings. In one part, a cynocephalus is embalming a body; in another, the same figure is holding a balance, before which stands a sphinx. Adjoining to this, is a smaller chamber, in which agricultural subjects are depicted. At the further end, Mr. Legh observed three statues much mutilated and entirely defaced. At the end of about five hours from Dehr, the traveller arrives at Ibrim, situated on the east side of the Nile, at the southern extremity of a ridge of mountains which for nearly two miles rise perpendicularly from the Nile, scarcely leaving space for the road along the river.

Ibrim has been mistaken for the ancient *Primis Parva*, the Premna of Strabo, who represents it to be fortified by nature.* The high rock on which the castle stands, is insulated by a ravine on each side, and presents towards the river, a high cliff scarped perpendicularly, and about 200 feet in height. It must have been a strong position against an army unprovided with artillery, but the mountains are near enough to enable guns to bear upon it from commanding heights. The works consist of square towers, connected by walls of rude

* Mr. Waddington adduces strong reason for concluding, that Ptolemy's *Primis* was at Old Dongola, "a place as well adapted for defence as Ibrim, and which is proved, by the remains found there, to be a city of high antiquity." The other Primis was at Meroé. Strabo states, that the Roman army under Petronius, in marching from *Pselcha* to Primis, passed over the mounds of sand under which the army of Cambyses was buried; but here he is at variance with Herodotus, who represents them to have been destroyed in an expedition against the Ammonians.—See Waddington, p. 318.

stones piled on each other, and strengthened by trunks of palm-trees and shafts of columns laid transversely. It is now completely in ruins, and without an inhabitant.* The interior presents the remains of an Arab town, consisting of a mosque of stone, with dwellings of mud and stone. Shafts, capitals, and columns lie scattered about, on some of which are distinguished the Maltese cross. The castle was either built or repaired by the Sultan Selim. The town, which lies among palm-trees, is irregularly built on the eastern slope of the mountain. The houses, often pyramidal, are built in squares, of mud, one story high, roofed with palm branches. Within the area of the town, Burckhardt observed two edifices which appeared to him to have been Greek churches. On the tops of the surrounding mountains, which are quite barren, are many ancient tombs of Moslem saints. In one of the rocks is an excavation 20 feet by 10, with a ceiling inclining to an arch, and half way down the walls are hieroglyphics and symbolic figures. A few lines are rudely traced as a sort of cornice to the entrance, over which is the winged globe. Opposite the entrance is a recess forming a seat, and above, in a niche, are three figures in alto relievo, much defaced. There are several other grottoes in the neighbourhood.†

* In 1812, the Mamlouks sustained a siege in it, and in their turn, besieged the troops of Ibrahim Bey, in the course of which operations the walls were battered, and part of the town levelled with the ground. In their retreat, after putting the Aga to death, they took from the *Wady Ibrim* about 1200 cows, with all the sheep and goats, and levied, as ransom for the persons they imprisoned, upwards of 100,000 Spanish dollars; thus destroying, in a few weeks, the accumulated wealth of a century. A dreadful famine ensued, and the remnant of the inhabitants of the town removed to Dehr.

† Light, p. 81—5. Burckhardt, pp. 30, 31. Legh, p. 76.

The people of Ibrim still shew by their complexion and costume, their Bosnian descent. They bear a high character for honesty; and Burckhardt says, that in no part of the eastern world did he find exposed and unguarded property in such perfect security, theft being a crime unknown in this territory. From Ibrim, this Traveller crossed the mountain to *Wady Shubak*, distant one hour, where some mounds of hewn stones indicate the remains of an ancient edifice. He found many of the houses abandoned, and "at every step were graves." The Nubians "place an earthen vessel by the side of every grave, which they fill with water at the moment the deceased is interred, and leave it there: the grave itself is covered with small pebbles of various colours, and two large palm-leaves are stuck into the ground at each extremity, the symbol of victory thus becoming, in Nubia, that of death."* The shape of the insulated mountains which compose this part of the eastern chain, is very remarkable. "A considerable number of pyramidal hills rise up from the sand, having the appearance of a gigantic camp: some of the hills are oblong, in the form of marquees;" others resemble flattened cones or perfect pyramids, and, when viewed from a distance, appear so regular, that it is difficult to divest one's self of the idea that they are the work of man.† In the rocky plain east of Tosko, is an insulated shattered rock, with several sepulchral excavations, of rude workmanship, with low square pillars, but no inscriptions or sculptures; near the rock are considerable mounds of rubbish. The river now winds considerably, and the course changes from S.W. to W.S.W. Its banks, between Ibrim and Ebsambul, are bordered

* Burckhardt, p. 32. † Ib. p. 33. Mangles, p. 15.

with beautiful rows or hedges of the yellow and purple acacia, and a species of the tamarisk,* the verdure of which, in contrast with the dark yellow sand of the barren shores, has a pleasing appearance. This part of the river is reputed to be a favourite haunt of the crocodile. "All the Nubians," Burckhardt says, "as well as the people of Upper Egypt, eat the flesh of this animal whenever they can catch it, which is, however, very seldom." The largest he saw, was about twenty-five feet in length. Crocodiles as large as that in the British Museum, are met with on the Nile, only in the latitude of Shendy and Sennaar. Captain Mangles noticed also, in this part of the river, a large water-lizard, a small black water-snake, and a torpedo, which the sailors caught;† one of the crew brought also on board a cameleon,‡ which is particularly fond of the acacia.

Between Ibrim and Wady Halfa, the land route continually crosses projections of the eastern mountains which separate the different wadys: these are called

* The *tarfa*, the same tree that lines the borders of the Euphrates in the Mesopotamian deserts.

† "We got the fish on board, and, though nearly dead, it sensibly affected my arm in laying hold of it: I felt a double shock up the arm near the elbow. It was about two feet long; had very small eyes; the belly and top of the back were white, with one dorsal fin; the sides were coloured dark brown, with black spots; it had no scales. Our sailors in Egypt ate the one they caught, but the present crew would not touch this, even when dead."—MANGLES, p. 17.

‡ "On coming on board, it hissed and shewed symptoms of anger: it was then of a dirty green colour with dark spots, and whenever it was approached, it turned to a dusky brown, inflating itself at the same time. We had subsequently eight of these animals on board; some of them became so tame, that, when the flies annoyed us much, we had only to take one of the cameleons in our hand, and place it near the flies, and it would catch them with its long tongue in great numbers."—MANGLES, p. 18.

akabe. In the valley, small cotton-plantations are sometimes met with. To the south of Tosko is *Wady Ermenné*;* to this succeeds *Wady Formundy* (or *Fourgoundi*), where, at seven hours and a half from Ibrim, Burckhardt passed the ruins of a Greek church, which has been used in later times as a mosque. The walls are constructed, to half their height, of small stones, and the upper part of sun-burnt brick. There are many names of visiters on the white plaster: the writing is of the latest time of the Lower Empire. Beyond the next *akabe* is *Wady Fereyg* (or *Farrek*). At an hour's distance from this village, following a narrow and dangerous footpath along the almost perpendicular shore, Burckhardt arrived at an ancient temple hewn out of the rocky side of the mountain. "I entered," he says, "through a high, narrow gateway, into a small Egyptian temple, cut entirely out of the rock, and in as perfect a state of preservation as when first finished. It consists of a cella, 10 paces by 7, and about 12 feet high. Within are four columns with Egyptian capitals. From each side of the cella runs out a narrow, dark apartment. An ascent of three low steps leads from the cella into the adytum, in which is a deep sepulchral excavation; there is also a similar one, but smaller, in the cella; and the walls of both the cella and the adytum are covered with mystic sculptures. The Greeks have at one time converted this temple into a church, and the sculptured walls have been plastered white, to receive their paintings, many of which still remain: a St.

* Between "Ermyne" and Formundy, Belzoni mentions, the river is divided by "the island of Hogos, on which are ruins of an ancient tower, which must have commanded the whole Nile, as the river is not very wide here:" it is constructed of hewn stone.

George killing the dragon is particularly conspicuous, and on the ceiling are representations of the Trinity. Many Greek travellers have inscribed their names on the walls. The whole fabric is of coarse execution, and the hieroglyphics are much in the same style as those at Dehr. On the opposite side of the river, a little to the north, are found the magnificent temples of

EBSAMBAL.*

The first or northernmost temple at Ebsambal stands just over the bank of the river, about twenty feet above the surface of the water.† It is entirely cut out of the sandstone rock. In front of the entrance are six colossal figures, placed in narrow recesses, three on each side the door, and facing the river: they are all of the same size, measuring six feet and a half from the ground to the knee, and are accompanied with smaller figures. Burckhardt describes them in the following order. "1. A juvenile Osiris, with a narrow beard and a tiara on his head, accompanied by two small erect figures about four feet in height, one on each side the legs. 2. Isis with Horus in her arms, and a small figure also on each side: though coarsely executed, the countenance of the Isis is truly grand and benevolent. 3. A youth with the usual high

* Written by different travellers Ebsambal, Ebsambool, Ybsambul, Absambul, &c. The final syllable is probably a corruption of the Greek word *polis;* and as some geographers place the city of Abacis in this quarter, Dr. Richardson suggests, that the word may be formed from *Abacimpolis*—Abasambul.

† There is at present no road to the temple; but it is probable, Burckhardt says, that some change may have taken place in the course of the stream, and that there may formerly have been a foot-path to the temple along the shore. When Dr. Richardson was at Ebsambal, the narrow spot between the temple and the river, about five paces in breadth, bore a luxuriant crop of barley.

bonnet upon his head, his arms hanging down, attended by two small figures like the preceding. On the other side the door, 4. The same youth. 5. Isis, having upon her head the globe encompassed with two serpents. 6. The youth a third time: each with the two small attendant figures as before."* The spaces between the niches or recesses are covered with hieroglyphics; and over the door, Osiris and the hawk-headed deity are seated back to back, receiving offerings. The whole of the front, which has been wrought out of the rock, is 111 feet in length. On each side of the entrance, offerings are presented to Isis, to whom the temple is supposed to have been dedicated. The pronaos into which the door leads, is 13 paces by 7, and is supported by six square columns, three feet square, with Isis-headed capitals, like those at Dendera, only in much lower relief, and the hair falls down in two thick ringlets; on the head is an ornament in the form of a temple. The columns, as well as the walls, and, what is very unusual, the ceiling also, are adorned with numerous hieroglyphics and symbolic figures. Offerings to Osiris, of the lotus and doum leaves, are frequently represented, and, as in all the Nubian temples, Briareus beneath the hand of the victor is repeated in several places. The ram-headed, hawk-headed, and ibis-headed deities, the lion-headed

* Burckhardt, p. 82. He describes them from S. to N. Dr. Richardson takes them from N. to S., in which direction the devices begin with a figure extending in his right hand a sickle shaped instrument towards Osiris, who is seated, while, in his left, he holds down a similar instrument reversed. The first colossus (No. 6 as above) is about 30 feet high; the attendant figures about 5 feet high: that on the left holds "a Janus-faced sistrum" resting on the back of the left hand. All the colossi have one foot advanced. The attendant figures of No. 5 are stated to be seven feet high.

Isis, Horus, and Anubis, also occur. The figures seem all to have been painted yellow, excepting the hair, which is black: that of Isis is in black and white stripes. The narrow cella is entered from the pronaos by one large and two smaller doors: it is only three paces in depth, with a dark chamber on each side. The adytum is seven feet square: in a niche at the upper end, are remains of a small sitting statue cut out of the rock, and much disintegrated;* and in the floor is a deep sepulchral excavation. Much interesting sculpture has been lavished both upon this apartment and the cella: some of the hieroglyphics are remarkably well executed; and the style of the sculptures indicates a high antiquity.†

This temple had served, of late years, as a place of refuge to the inhabitants of Ballyane and the neighbouring Arabs, against the annual incursions of a band of Bedouin marauders, belonging to the Moggrebin tribes who inhabit the desert between the Great Oasis and Siout. The year before Burckhardt visited it, they had attempted to force this strong hold, in which the natives had taken shelter with their cattle, but failed, after losing several men. The systematic incursions of this tribe form one of the principal reasons that the greater part of the western bank between Dakke and Argo (beyond Mahass), is deserted and uncultivated.

But the *ne plus ultra* of Egyptian labour, with

* Dr. Richardson supposed it to be a statue of Nephthe, the wife of Typhon; but this is hardly probable.

† Burckhardt, pp. 81—3. Richardson, vol. i. pp. 421—8. "I was afterwards informed at Derr," says the former Traveller, "that there is near this temple, on the bank of the river, the statue of a man somewhat above the human size, with the Egyptian cornmeasure under his arm; and that it is completely overflowed during the inundation."

which no temple of either Egypt or Nubia can be put in competition, remains to be described. This is the second or more southern temple of Ebsambal, the first notice of which was communicated by Burckhardt, but the interior of which was first laid open by the enterprising Belzoni, assisted by the able and spirited co-operation of the Hon. Captain Irby and Captain Mangles, of the Royal Navy, in 1817. The appearance of this magnificent excavation at the time of Burckhardt's visit, is thus described:—"Having, as I supposed, seen all the antiquities of Ebsambal, I was about to ascend the sandy side of the mountain by the same way I had descended, when, having luckily turned more to the southward, I fell in with what is yet visible of four immense colossal statues cut out of the rock, at a distance of about 200 yards from the temple: they stand in a deep recess, excavated in the mountain, but are now almost entirely buried beneath the sands, which are here blown down in torrents. The entire head, and part of the breast and arms, of one of the statues, are yet above the surface; of the one next to it, scarcely any part is visible, the head being broken off, and the body covered with sand to above the shoulders; of the other two, the bonnets only appear. They do not front the river, like those of the temple just described, but are turned with their faces due north, toward the more fertile climes of Egypt;* so that the line on which they stand, forms an angle with the course of the stream. The head, which is above the surface, has a most expressive youthful countenance, approaching nearer to the Grecian model of beauty than that of any ancient

* Belzoni states, that the rock faces S.E. by E. The direction of the river here, is W.S.W. and E.N.E.

Egyptian figure I have seen: indeed, were it not for a thin oblong beard, it might well pass for a head of Pallas. This statue wears the high bonnet usually called the corn-measure, in the front of which is a projection bearing the figure of a nilometer: the same is upon the bonnets of the other two. The arms are covered with hieroglyphics deeply cut in the sandstone, and well executed. The statue measures seven yards across the shoulders, and cannot therefore, if in an upright posture, be less than from 65 to 70 feet in height." (On being uncovered, they proved to be in a sitting posture, and their height to be 51 feet, not including the head-dress, which is 14 feet more.*) "On the wall of the rock, in the centre of the four statues, is the figure of the hawk-headed Osiris, surmounted with a globe, beneath which, I suspect, could the sand be cleared away, a vast temple would be discovered, to the entrance of which the above colossal figures probably serve as ornaments, in the same manner as the six belonging to the neighbouring temple of Isis. I am also led to conjecture, from the presence of the hawk-headed figure, that this was a temple dedicated to Osiris."

This information and sagacious conjecture were sufficient to determine Mr. Salt to engage the services of Mr. Belzoni in attempting to clear and open the temple. When that enterprising Traveller arrived at Ebsambal, he was, however, discouraged by the arduous nature of the task. "The amazing accumulation of sand," he says, "was such, that it appeared an impossibility ever to reach the door. We ascended a

* Richardson, vol. i. p. 429. According to the measurements of this Traveller, they are 25 feet 4 inches across the shoulders; 15 feet 6 inches from the elbow to the shoulder; the ear is 3 feet 6 inches long; the beard 5 feet 6 inches.

hill of sand at the upper part of the temple, and there found the head of a hawk projecting out of the sand only to its neck. From the situation of this figure, I concluded it to be over the door, and, from the size of the head, that it must be more than 20 feet high; so that, with the cornice and frieze, I calculated that the doorway could not be less than 35 feet below the surface of the sand." Having, however, obtained leave from the kashefs, he set about forty lazy Arabs to work; but his finances were exhausted by the time that he had uncovered twenty feet in front of the temple. This was the latter end of September, 1816. In the following June, being joined at Philœ by Captains Irby and Mangles, and Mr. William Beechey, Belzoni again ascended to Ebsambal, to renew his operations. On the 11th of July, they began to work; but the Arabs soon grew tired; and in a few days, they were left to prosecute the work themselves, with only the assistance of their interpreter and janizary, and the crew, fourteen persons in all. At length, on the 31st, after encountering numberless vexations, arising from the conduct of the natives, they had the high satisfaction of discovering the upper part of the door; and on the 1st of August, having sufficiently widened the passage, they entered the temple.

The exterior front of this immense excavation was found to be 117 feet in length; and, from the upper cornice to the base, the height is 86 feet 6 inches. The entrance is nearly in the centre: it is surmounted with a frieze, torus, and cornice.* Over this stands the figure of the hawk-headed deity, which is 20 feet

* Of the cornice, not more than a foot in breadth is now remaining.

high: it is receiving offerings from two female figures on each side, which are represented, not in the niche, but on the level surface of the rock, surrounded with hieroglyphics. Below, on the left hand, stands a small statue of Isis, and on the right, that of a terminal wolf. There is a moulding round the top of the temple and down the sides; and above it are four tablets of hieroglyphics answering to the four colossi. Over these is a row of monkeys, twenty-two in number, and about eight feet high; there are not above twelve of them perfect. The four colossal figures are cut out of the solid rock, "chairs and all;" they are brought out so fully, that the backs are full eight feet from the front of the temple, and, but for a narrow niche by which they are connected with the rock from the back part of the neck downwards, they would be wholly detached. One of the statues has been broken off, by a fracture of the mountain, from above the waist. Under the arm of one of the statues, may be seen the remains of the stucco with which they appear to have been covered, and traces of red paint are discernible in many places.

The interior fully corresponds to the imposing grandeur of the front. It consists of no fewer than fourteen chambers, extending altogether 154 feet in length. On entering, the visiter finds himself in a spacious hall, 57 feet by 52, the roof of which appears to be supported by a double row of colossal statues, 30 feet in height, the tops of their turbans reaching to the ceiling; and their size, magnified by the dimness that surrounds them, has an almost overwhelming effect. They appear to represent Osiris, having the arms crossed, and holding in one hand the scourge, and in the other the crosier, or *tau:* they are finely executed, and very little injured by time. The square

pillars to which they are attached, are 5 feet and a half square. Both these and the walls are covered with beautiful hieroglyphics and sculptured representations in a very bold style. The sculpture is not, indeed, so well finished, nor the colouring so perfect, as in the tombs of Beban-el-Melook, but the composition and spirited execution are equal to any thing in Egypt.* The extreme heat and closeness of the apartments, occasioned by the want of a free circulation of air,† have contributed materially to injure the colouring; but enough remains to attest the original beauty of the work. Behind the columns, on each side of the door, is depicted a battle scene, in which the gigantic hero, in his war chariot, is destroying his enemies with his arrows. The designs are very similar to those of the sculptures at Medinat Habou, comprising the storming of castles, processions of prisoners, sacrifices, &c.; and the hero appears to be the same personage, but the vanquished seem to be of different nations: some of the captives are perfectly black, and have all the characteristics of the negro tribes of the interior, while others resemble the modern Nubians. They are evidently meant for savage tribes, the most common dress being the skin of the leopard or tiger: some wear a cap, which appears to be made of palm-leaves cut in slips and

* The softness of the sandstone will not admit of that firm, fine outline which is observable on the granite; but it admits of a greater freedom in the execution.

† The heat, Sir F. Henniker says, equals at least that of a Turkish vapour bath, or the *solfa terra* at Puzzuoli. Belzoni supposes it to be as high as 130° of Fahrenheit. Dr. Richardson describes it as a perfect stove; and there is a damp, unpleasant smell, which he attributes to the great quantity of black, flocculent powder, from the decomposed wood, that is found in almost all the chambers.

plaited; others are bare-headed, with bushy hair and beards.

The second hall is a sort of antechamber, 37 feet by 25: it contains four pillars about 4 feet square, and the walls of this also are covered with hieroglyphics in tolerable preservation. Beyond this is a long, narrow chamber, 37 feet by 10, in which is the entrance to the adytum. At each end of this chamber, a door leads into a small side room, 8 feet by 7, running in the same direction as the sanctuary. This last is an apartment 23 feet and a half by 12: in the centre is an altar, and at the upper end are four colossal sitting figures, in good preservation, about 8 feet high. The first, beginning from the right hand, is that of the hawk-headed deity; the second is a beardless figure, with a casque somewhat resembling that of Minerva; the third is bearded, and has a tall head-dress resembling the *tutulus*; the fourth is bare-headed and bearded. Several detached statues were also found; one of them, rather larger than life, and executed in a better style than is generally to be met with in Egyptian sculpture, but the head was wanting. The others, which Belzoni brought away, were, two sphinxes, with a hawk's head and lion's body; a monkey similar to those over the cornice, but smaller; and a kneeling female figure, with an altar, having a ram's head on it, in her lap.

The remaining eight chambers are side apartments, two running out on each side of the second hall, from an intermediate antechamber or vestibule, and two from the right hand side of the entrance chamber: the first of these (the last probably in order of execution) has never been finished, and there are none on the corresponding side. Round these side chambers are benches, apparently designed as seats, but

possibly intended for some other purpose. A light black substance, supposed to be decayed wood, was found in every apartment, in some places to the depth of two feet: it cracked under the foot, leaving the impression. Many small pieces of wood were strewed about, which, on being touched, crumbled to dust. The wooden pivots on which the doors traversed, still remained in the upper corner of all the entrances to the several apartments, and one broken brass socket was found, designed to receive the pivot of a hinge. Such were the only contents found within this stupendous temple! At what period it was excavated, when it was deserted, and how long it had been concealed beneath the sand of the desert, are questions which can be met only by vague conjectures. There are no marks of violence about the interior, the disintegration being the work of time alone, aided by the action of damp, for which it is not easy to account. From the apparent identity of the hero represented in the sculpture, it would seem probable, that this temple is, at all events, of a date not posterior to that of the Theban monuments which are referred to the monarchs of the eighteenth dynasty; * and the probability is, that the excavation is the older work, and the edifice the imitative one. If so, Ethiopia would seem to have been the original seat of the Diospolitan monarchy; and Absambul was, perhaps, deserted as the capital of its kings, on the removal of the seat of government to Egyptian Thebes. However this may be, this part of the ancient Ethiopia must have been, at a remote period, a rich, populous, and powerful territory. The great temple of Ebsambal has justly been styled by Sir F. Henniker, "the noblest monument of

* See p. 166.

antiquity that is to be found on the banks of the Nile." *

Ebsambal stands in lat. 22° 20′ 11″ N., long. 31° 40′ 57″.† In pursuing the route to the Second Cataract, at one hour and three quarters from Fereyg, on the eastern bank, the traveller passes a castle seated on an insulated hill, resembling in size and form that at Ibrim: it bears the name of *Kalat Adde*. "It has been abandoned," Burckhardt says, "for many years, being entirely surrounded with barren rocks. Part of its ancient wall still remains. The habitations are built partly of stone, and partly of bricks. On the most elevated spot in the small town, eight or ten grey granite columns of small dimensions lie on the ground, with a few capitals of red sandstone near them, of clumsy Greek architecture. The rock of this hill is a fine pudding-stone of flint, quartz, and red sandstone;" the only specimen this Traveller met with in Nubia. The surrounding hills are of a very rugged and grotesque shape, as if shattered by some violent commotion of nature. Opposite the castle, the river forms a large island called *Ballyane*, from a village of that name near it on the western bank. Between three and four hours further up the stream, (now flowing from the W.S.W.) is another fine and fertile island, called *Farras*.‡ A village of the same name stands on the western shore, to the north of the island; and on the eastern bank, at the southern end

† See Belzoni, vol. i. pp. 127; 318—33. Mangles, pp. 39—87. Burckhardt, pp. 83, 4. Richardson, vol. i. pp. 428—39. Henniker, 158—61. Capt. Mangles supposes the smaller temple to be the more ancient one.

* Richardson, vol. i. p. 439.

‡ So called, Dr. Richardson says, from the hippopotamus (*farass-el-bahr*, river-horse). "We did not," he adds, "see any of the hippopotami, but were informed by the natives, that they still ex-

of *Wady Endhana* (*Adhendan*), is an ancient ruined mosque upon a hill. Here, Captains Irby and Mangles found the site of a considerable town. "Among the modern stone buildings of the Arabs, were several remnants of temples with hieroglyphics: in one was a beautiful cornice with a frieze and the winged globe, highly finished." The natives shewed them "some Greek and Roman ornaments, such as the spread eagle, ornamental cross, &c.; and near the village were several pieces of red granite pillars, and some smaller ones of a beautiful white marble."

Close to the rubbish, is an insulated rock, in which is a door leading to a very small chamber: on the wall are two Egyptian figures, male and female, in intaglio, with a hieroglyphic inscription; and at the further end is a niche about four feet square. From the appearance of these ruins, the fineness of the situation, and the rich plain of cultivated land near it, Captain Mangles inferred, that this must have been the site of a populous and flourishing city in the time of the Greeks and Romans, as well as at a still more remote era.*

About two hours further, on the east bank, Burkhardt passed the ruins of a small Arab town close to the water, enclosed within a thick brick wall; in an-

ist, though few in number. They remain in the river during the day, and go out during the night, and feed in the corn-fields."—RICHARDSON, vol. i. p. 442.

* Irby and Mangles, p. 16. It is not clearly stated, on which side of the river this city was found. Burckhardt mentions, at an hour and a half below Farras, on the *western* bank, "a ruined Greek church, the walls partly constructed of stone and partly of brick;" and half an hour to the E.N.E., he passed "three sepulchres excavated in the sandstone of a low range of hills extending from Serra to Adhendan: they were coarsely worked; and in the interior were several inscriptions of the time of the Lower Empire."—p. 80.

other half hour, *Serra* (*Sharke*), a large village in a well-cultivated tract, where the cotton-plant flourishes; and half an hour beyond this, *Debeyra* (or *Dibair*), another large village. The river continues very broad. A fertile plain, covered with date-trees and habitations, extends from Debeyra to *Eshke*, or *Ishkid*, a large scattered village in a grove of palm-trees, the residence of a *kashef*. This is "certainly the best spot of land," Belzoni says, "above Ibrim and Assouan, producing a great deal of dhourra and cotton." Here, travellers who wish to go above the Second Cataract, bargain for camels.* The land route lies S.W. by S., over the sandy plain on the eastern side, through the villages of Dabrous and Sukoy, to Halfa, distant five hours, to the east of which the mountain on that side terminates in slight undulations; but these increase in size, and collect again into mountains, about thirty miles further up.

The western side S. of Farras, is for the most part low and sandy, occasionally bordered with acacias, but presenting few traces of habitations. At half an hour S.W. of Farras, are the ruins of a small temple, not far from the river, in the midst of low sand hills. "The main building is about 24 feet square; the roof has fallen in, and the lower parts only of the original walls remain: upon these the Greeks had raised mud walls, and converted the ruin into a church, which, in its turn, had become a mosque." There are no remains of columns, and the hieroglyphics and other sculptures which cover the walls, are very rudely executed. The fragments of a battle-piece may still be discerned, and there is a rude but spirited sketch of

* "It is ten days' journey hence to Saie by a camel, and five by a dromedary: the hire for either is 50 shillings, to go and return." —RICHARDSON, vol. i. p. 447.

Briareus, under the victor's knife, protected by Osiris. Half an hour beyond this temple is the western Serra, nearly opposite the eastern village of that name. The ridge of mountain now takes a long, winding sweep towards the S.W., and after encircling a wide sandy plain, shoots on to the river.* At the village of *Angosh* (opposite Sukoy), where the river bends more to the west, the sandy plain begins to rise gradually towards a rocky eminence, out of which spring up, here and there, several table-shaped or pyramidal masses of rock. Here are remains of another temple, buried under mounds of sand and rubbish, except the fragments of shafts of columns still standing: no hieroglyphics are visible, and the stones are in a very disintegrated state. It has been surrounded with a brick wall. At length, all cultivation ceases, and the rock and sand on both sides close in upon the river.†

Wady Halfa (sometimes written Elpha) is the last habitable place to which the Nubian boats ascend: there is some trade carried on here with Assouan, in dates and in nitre, which is collected by the Arabs three days' journey hence in the western desert. The river is navigable, however, above an hour further. Towards the southern extremity of Wady Halfa, four cultivated islands occur in succession: upon one of these, called *Djenezap*, are remains of an ancient walled town, built of brick. Beyond these, innumerable rocky islets, all of which are barren, form the Cataract. The river is here, "at most, twenty yards in breadth."† There are three principal falls, or

* This part of the mountain is called *Djebel Peheer*, *Apoir*, or *Busir*; for thus variously is it written by different travellers.

† Burckhardt, p. 78. Capt. Mangles describes the river at the Second Cataract, as "about two miles wide:" this is, perhaps,

sloping rocks, one above the other, over which the water descends with great velocity. The fall is more rapid, and the noise and foam much greater, than at the First Cataract, and may be heard at night, at about half an hour's distance.* Still, these rapids ill correspond to the general notion of a cataract, and the scenery is wild and picturesque, rather than sublime. From the summit of a rocky eminence on the western side, crowned with a shiekh's tomb, a fine *coup d'œil* is obtained of the surrounding scenery. The river, broken into a number of separate streams by the rocks and islets, appears, Dr. Richardson says, "as if issuing from a marshy source." Some of the rocks are covered with shrubs and verdure, a few sycamore and acacia-trees growing in the crevices, while others present beds of yellow sand, or lift up their black, rocky heads in beautiful contrast with the sunny waters. These rocks extend as far as the eye can reach, "making about ten miles of rapids."† On each side of the river, the whole prospect is one vast desert of sandstone rock and yellow sand.‡ The rock is, in some places, table-shaped; in others, pyramidal. To the

higher up; or rather, Burckhardt must be understood as speaking only of the main stream, since, at p. 39, he says: "When the inundation subsides, many small lakes are left among the rocks, and the banks of these, overgrown with large tamarisks, have a picturesque appearance amid the black and green rocks. The lakes and pools thus formed cover a space of upwards of two miles in breadth."

* Burckhardt, p. 39. † Mangles, p. 21.

‡ "The rock here is still sandstone; granite may exist, but we saw none of it. The proportion of quartz in the sandstone is in some places very great: it is frequently pervaded by veins of pure quartz in small masses about an inch square. The pebbles, of which a great profusion are scattered about, are chiefly flint, Egyptian jasper, agate, and bloodstone: the latter is very rare."—RICHARDSON, vol. i. p. 455.

southward, the view is bounded by two lofty mountains, rearing their heads above the hills, and apparently seventy or eighty miles distant, cutting in upon the river nearly at right angles. These are portions of the same mountain range, through which the river finds its passage. No human habitation is visible, except a fisherman's hut on one of the islands, and the village of Halfa in the distance. The western bank is richly covered with trees and shrubs, but, immediately beyond the green margin, all is bare desert, the colour of the gazelles, which are seen in herds, bounding over the rocks. On a bluff point of rock which projects into the river, are inscribed some names of the few travellers who have reached this point, the *ne plus ultra* of the voyagers whom we have been hitherto attending. The latitude, as ascertained by Lord Belmore, is 21° 52′ 50″ N.; the longitude 31° 27′ 19″ E. *

We have now to pursue the steps of two other adventurous travellers, Messrs. Waddington and Hanbury, who, in 1820, prosecuted their journey southward from Wady Halfa as far as the extremity of Dongola.

BATN-EN-HADJAR.

Below Wady Halfa begins the rocky wilderness called *Batn-el-Hadjar*, or *Dar-el-Hadjar*, which

* Mr. Bankes is believed to be the first *Englishman* who succeeded in reaching the Second Cataract: he travelled in 1815. Burckhardt, however, had preceded him in 1813; MM. Drovetti and Callinud followed in 1816. In 1817, Capt. Irby and Mangles, Belzoni, and Earl Belmore, in whose suite Dr. Richardson travelled, reached the same point. Sir F. Henniker stopped short at Ebsambal; Capt. Light and Mr. Legh, at Ibrim; Norden could only reach Derr; Pococke and Denon went no higher than Philœ.

extends to Sukkot; a few narrow spots only occurring at intervals by the side of the river which admit of cultivation. For about a hundred miles, the navigation is interrupted by rocks and rapids;* and there are places where the stream is so narrow, that a stone may be thrown across. The *wadys* are separated from each other by rocky projections which come close to the river. As they are not covered by the inundation, they require to be irrigated by water-wheels, and were formerly well cultivated by a tribe of Arabs, originally from the Hedjaz; but the continual incursions of the Sheygya Arabs had driven most of them into other districts, and in 1813, the male inhabitants in the whole district hardly amounted to 200, principally *Shereefs*. Burckhardt describes them as of the darkest brown colour, with fine features, and remarkably well made. Both men and women go naked; but the latter wear leather amulets round the neck, copper armlets and bracelets, and silver earrings. Most of them speak a little Arabic. In some parts, fertile islands occur, with ruins of ancient brick dwellings and towers. "The shores," remarks Burck-

* "What is called the Second Cataract, is properly a succession of partial falls and swift rapids for more than a hundred miles before we arrived at Succoot. I counted nine; some of them, particularly the second (the *shellal* of Semné), the fifth (the *shellal* of Ambigool), the seventh (the *shellal* of Tongaroo), and the ninth (the *shellal* of Dal), very dangerous to pass, though at this time the Nile had fallen but a few feet····To pass the fifth and ninth rapids, it was necessary to employ about a hundred men to drag the boats one after another against the current."—ENGLISH'S *Narrative*, p. 4. Mr. Waddington says: "I think it certain, that, from the beginning of August to the middle of October, the largest *cangees* may go up *all* the Cataracts, as that of Wady Halfa becomes impassable some weeks before any of those above it." Several large and heavy boats of at least 60 feet by 12 or 14, had been got up the latter, generally with perfect safety.—p. 6.

hardt, "seem to have offered little security even in ancient times; for I met with no ruined buildings on the eastern bank of the *Batn-el-Hadjar*: the ancient inhabitants seem to have exclusively chosen the islands for their abode." The hills on the eastern side increase in height, until, at *Wady Seras*, eight hours and a-half from Wady Halfa, they again form a regular chain of mountains of primitive formation, which continue throughout the *Batn-el-Hadjar*.* Three or four hours to the east of the route, a high chain of uninhabited mountains extends in a line parallel with the course of the river, bearing the name of *Djebel Bilingo*: it is regularly visited by winter rains, and the waters remain in the clefts and hollows the whole summer. The dominions of the governor of Sukkot begin at *Wady Okame*, a ruined village upon the eastern bank, to the north of the Cataract of Kolbe; and the residence of the governor, when Burckhardt travelled, was in the island of Kolbe. This island is about an hour in length: the shore on both sides is hemmed in by huge masses of grey granite. The *Batn-el-Hadjar* is considered, however, as extending to *Wady Dal*, two hours and a-half S. of Kolbe, where the river is again interrupted by immense blocks of granite lying confusedly across it, occasioning several

* "The rock, which had been everywhere sandstone as far as Wady Halfa, changes its nature at the Second Cataract, where grunstein and grauwacke predominate: these primitive rocks continue throughout the Batn-el-Hadjar. In the mountain beyond Seras are granite and immense rocks of quartz: the grunstein rocks are also everywhere crossed by strata of quartz....On the southern descent of *Akabet-el-benat*, the principal rock is micaceous schist and chlorite; and further down, towards the *Wady Attyre*, fine porphyry rocks are met with. I saw only a few specimens of green porphyry with red slabs of feldspath, the greatest part being porphyry and porphyry schist." BURCKHARDT, pp. 43, 44.

foaming cataracts and rapids, and forming many rocky islands, several of which have been fortified. One is large, and the castle of brick very perfect. This is the last cataract in this part, although the river continues to be full of low islands and rocks. The country now opens a little, the plain being about two miles in breadth, but for the most part uncultivated, and the western shore is barren sand. Eight hours and a-half further, the Nile bends with many windings to the westward; the mountains on that side terminate, and the eastern chain, making a wide circuit, leaves an extensive plain. The cultivable soil on this side is nearly a mile and a-half in breadth; and between it and the mountains is a barren tract, covered with small flints and pebbles, similar to that at Suez. The beginning of this plain, at Aamara, is, according to Burckhardt, the extremity of the district of Sukkot, to the south of which begins the territory of Say.*

Throughout this long and narrow tract, the traces of ancient civilization occur at intervals, but there are few ruins of particular interest. They are almost all on the western side. At *Wady Mershed*, opposite an island, are found two detached brick buildings, a small Greek convent and a church, in which some paintings of saints are still visible on the walls. In *Wady Samne*, on the same side of the river, nearly opposite *Akabet-el-Benat* (the Girls' Pass), the hill overhanging the cataract is crowned with an ancient temple, somewhat resembling in its plan the small temple of Elephantina. It consists of a long, narrow building 12 paces by 3, the entrance facing the south, not the river. On each side originally stood four pillars, joined to the

* Mr. Waddington includes the district of Say in that of Sukkot, making the latter extend to the frontiers of Dar Mahass.

main building by blocks of stone, which serve as a roof to the vestibule: two remain on one side, and three on the other. One of the former has a polygonal shaft, 2 feet 6 inches in diameter; the other four are cut square, measuring 2 feet 4 by 1 foot 8. They are all covered with sculptures very rudely executed; and some of the hieroglyphics have evidently been left unfinished. On the exterior wall, the figure of Mendes is repeated. The inner walls of the apartment are also covered with hieroglyphics and mystic representations; on both sides is sculptured a long ship with Osiris in it. The roof is painted blue, and there are remains of colours upon several of the figures. Near the posterior wall, opposite the main entrance, a headless statue 5 feet high, lies prostrate: it has the arms crossed, holding the flail and crosier. A part of the wall appears to be of a different date from the rest, being constructed of larger stones and better hewn; and in front is a large hieroglyphic tablet, evidently of a later date than the temple, more deeply cut than the figures, and at the expense of the legs and feet of some of them. There are also numerous modern inscriptions. All around are heaps of rubbish, and ruined brick buildings, "certainly of high antiquity," cover the top of the hill, enclosed within a double wall. The inner one is of brick, from 8 to 12 inches thick, and, wherever entire, upwards of 30 feet in height: the outer wall is a parapet of stone 20 feet in breadth, with sides sloping down towards the declivity, so as to render it impossible for the assailants to climb over. The Nile is here extremely narrow. There are two passages between the rocks projecting from either shore, of which the broadest seems hardly 20 yards. On the point on the opposite side is a small ruined stone edifice, with a double row of pillars,

near some large buildings of mud and brick. One or two broken boats were lying on the adjacent rocks.*

This ancient site derives an additional interest from the conjecture elsewhere thrown out by this intelligent Traveller, that the castles surrounded with water, which are represented in the battle-scenes at Luxor and Karnak, may possibly be intended for the fortified islands in the Batn-el-Hadjar.† These works of defence obviously indicate, that the station was deemed important, and that the natives had to contend with powerful enemies. Mr. Waddington supposes Samne to be the ancient *Tasitia*.‡

The island of Kolbe, which has already been mentioned, appeared to Burckhardt artificial. "A deep canal, too regular to be the work of nature, runs along the western side, and is dry in the spring season. On the western side of this canal is a recess in the mountain, where is a plain that bears traces of former cultivation." Among the ruined brick buildings on the island is a Greek chapel, upon the walls of which figures of saints have been painted in gaudy colours, still in good preservation, and many visiters or pilgrims have left their names inscribed. Above the cataract of Dal, opposite the island of Ferket, there are some old granite quarries, with some half-finished pillars lying there; and a little above the northern end of the island of Arnietti, a solitary Coptic church stands at the distance of about a mile from the western bank, containing many brick arches, and covered with Arabic inscriptions of a recent date. Thus, in varied succession, monuments of heathen, of Christian, and of Mohammedan worship bear witness

* Burckhardt, pp. 74—6. Waddington, p. 305.
† See p. 263. ‡ Waddington, p. 320.

that this part of Ethiopia was once a flourishing and important territory. Of the old towers and castles, those that are chiefly of brick are supposed to have been the work of the Christians; and if so, they must have been erected between the beginning of the sixth century, when Christianity is believed to have been first introduced, and the middle of the fourteenth. The saints' tombs and other Mohammedan structures are of later date. At no period, probably, it has been remarked, has the country above the Second Cataract been in so depopulated a state as it is at present.*

In the plain of Aamara occurs the first considerable ruin on the eastern side,—a fine Egyptian temple, situated five or six hundred yards from the river, which, at first sight, has more the aspect of Grecian architecture, and is probably of a comparatively modern era. The shafts of six large columns of the pronaos remain, constructed of calcareous stone; and they are the only specimen of that kind, Burckhardt says, that he had seen, all the Egyptian temples being built of sandstone. The sculptures upon the columns are about three feet high, "quite Egyptian," although of indifferent execution, but much better than those at Derr: the figure of the ibis and the ram-headed Ammon most frequently occur. Over each compartment or groupe of figures is a square blank tablet, as if to receive an inscription that has never been supplied: the same thing is seen at Dakke, Kalabshe, and Philœ. All the capitals of the columns are wanting. Of the cella, nothing remains but mounds of rubbish, except the lower part of the walls and the foundations,

* Waddington. Appendix 3.

† There have been four rows, apparently, or a square of sixteen pillars. Holes have been cut in the top of all, as if for the reception of a roof, "perhaps with the intention of turning it into a church.

which are of stone, resting upon a superstructure of sunburnt brick. A thick enclosure of brick surrounds the site of the temple at about 50 yards distance.* Mr. Waddington supposes that the walls were of brick or mud, and the pillars only of stone, as is the case, he says, with the small temple at Angosh. The ruin is interesting chiefly from its situation. If, as Burckhardt supposes, it has been constructed in imitation of the temple at Philœ, we may be allowed to consider it as one of the last efforts of an expiring superstition, to perpetuate in this remote district a worship that had been already banished from its ancient seats in Thebes and Philœ. But the hierarchy had no longer the wealth or means requisite to erect such splendid monuments as still excite the traveller's awe and admiration in the Egyptian valley.

At eight hours from Aamara is a high insulated hill, called *Djebel Oellaky*, and here the island of Say begins, extending about eight miles in length, with a breadth varying from one to three. Say, with its territories, like Ibrim and Assouan, had formerly its own independent aga; and the descendants of the Bosnian garrison stationed here by Sultan Selim, still remain. Much wheat is grown in the island, chiefly on the eastern side: on the western side, it appeared barren. In the middle of it rises a high hill. The castle, which stands close to the water, is built of alternate layers of stone and brick, with high walls, and there are said to be three or four pillars, marking the site of an ancient temple; but neither Mr. Waddington nor Burckhardt had the means of crossing the river. The fertile district of Say (or Syéé) extends southward five hours, as far as *Wady Irau*, where

* Burckhardt, p. 50. Waddington, p. 17.

the traveller passes the frontier of Dar Mahass. The stony plain on the eastern side continues very extensive, with partial cultivation.* *Wady Hamyde*, opposite the southern extremity of the island of Say, is more populous than any part of the country S. of Ibrim, and its dates are highly valued.

About nine hours above Irau, the river takes a circuitous bend to the westward, and the eastern mountains, which are of grunstein, again approach the river, forming several narrow passes. Following the narrow shore in an easterly direction, Burckhardt passed several of the villages of Mahass, consisting of huts constructed of high poles and palm-leaf mats; and in between seven and eight hours after passing the frontier, arrived opposite *Wady Tinareh*, a cluster of hamlets situated round the brick castle of that name, and the chief place in Mahass. This was the termination of his journey southwards, the state of the country at that time rendering it in the highest degree perilous to venture further.

On the western side of the Nile, there are two or three ancient sites of some interest, which claim a brief description before we leave Sukkot.

About an hour and a half above Irau, on the western bank, is the village of Soleb, where stands what was formerly supposed to be the most southern Egyptian temple. For the description of this beautiful remain, we are indebted to Mr. Waddington, the first traveller who appears to have visited it.

"The temple of Soleb faces the Nile, and is about 400 yards distant from it. The attention is first attracted by an elevated stone foundation, 30 feet

* This stony plain is overspread with cornelians, quartz, and agate.—BURCKHARDT, p. 69.

7 inches in thickness, extending in front of the temple: it is much ruined, and, in some places, cannot be traced without difficulty. There is an entrance exactly opposite the gate of the temple, on each side of which two walls leads up to the remains of two sphinxes: one, which is grey granite, has the ram's head, and is six feet in length; the other is so much broken as to be nearly shapeless. Further on is the beginning of a flight of steps leading to the temple; two other sphinxes have been posted in front of it, of which there remains a part only. The front of the *portail*, which is far from perfect, is about 175 feet long; the width of the stair-case before it, 57 feet. The first chamber is 102 feet 6 inches in breadth, by 88 feet 8 inches in depth: round three sides of it, runs a single row of pillars, and at the furthest end has been a double row, making in all thirty columns, of which seven are still standing and perfect: the diameter of their base is 5 feet 7 inches, and their height about 40 feet. They are inscribed with hieroglyphics only. The space between them and the wall of the temple has been covered with a roof, which is now fallen in. The front wall of the second chamber is only 68 feet 3 inches. In the chamber itself, there is no considerable portion of any pillar standing, and it was not without some difficulty that we were able to trace a single row of 24 columns which has surrounded it. Their fragments are scattered in every direction, and the very bases of some are rooted up, and the mud foundation on which they stood is exposed. So entire, yet so partial a ruin can be attributed only to the sudden yielding of that foundation: an earthquake would not have spared the columns which still remain. The middle of the chamber is

low and hollow. On the posterior wall lies a sculptured stone; a hawk, an owl, and an ox, with other hieroglyphics, are represented on it, of unusual size, but in low relief. It is difficult to ascertain the dimensions of the adytum, as no part of the side walls can be traced, and only a few feet of the posterior one. It has, however, clearly contained twelve pillars, of which three are still entire, except the capital of one. The lower parts of all the columns bear representations of figures about three feet high, of which the lower half is concealed by a tablet inscribed with hieroglyphics in low relief, but in the very best style, as are all the sculptures, though in some places they have never been finished. Jupiter Ammon appears twice among the few remaining figures; and to him I suppose the temple to have been dedicated.

"This temple affords the lightest specimen I have seen of Ethiopian or Egyptian architecture. The sandstone, of which most of the pillars are composed, is beautifully streaked with red, which gives them, from a little distance, a rich and glowing tint. The side and posterior walls have almost entirely disappeared, and the roof has everywhere fallen in; so that there remains no ponderous heaps of masonry to destroy the effect of eleven beautiful and lofty columns. We seemed to be at Segesta, at Phigalea, or at Sunium." *

To the north of this temple, on the western bank, this Traveller noticed on his return, two other ancient monuments. At *Doshe*, a mean village two miles below Soleb, opposite an island called Ushby, a diminutive temple has been excavated on the rock, which here contains much iron ore. Its extreme dimensions

* Waddington, pp. 206—90.

are 23 feet 10 by 25 feet 10. At the upper end, which is only 8 feet 8 inches wide, and 6 feet 4 inches high, are the broken remains of three sitting statues of the rudest sculpture. Some remains of ill-shaped figures are distinguishable on the walls, and there are also some sculptures on the exterior of the rock, and a hieroglyphic tablet near the entrance, which is quite defaced. A few yards higher up the mountain, above the temple, is another tablet, about five feet in height: on the upper part, Apis is receiving offerings, and the rest is occupied with fifteen rows of hieroglyphics. At a little distance on the same rock, is another small representation of an offering.

About six miles further north, and a mile from the river, near the southern extremity of the island Aboudeia, is an ancient site called *Sedenza*. Two entire pillars and one broken one, of large dimensions, but unornamented, stand in the midst of the foundations of a church: at the foot of them lies a fragment of an altar-piece, of black granite. No other stone remains are seen, but much brick, and huge masses of quartz are piled up like a wall behind it. The Nile is here lined with palms; and at least twenty mud castles are visible. A quarter of a mile further north, in the midst of a heap of large stones, is a pillar with an Isis-face capital, about 26 feet in height. The fragments of other similar columns are lying about, as well as of some smaller ones, and a pedestal covered with hieroglyphics, all of sandstone; also, a broken sitting statue of black granite, and another sculptured fragment of the same material. The whole ruin is 120 yards in circumference.*

* Waddington, pp. 291—4. The situations of Boön (*Boων*) and Antoba, or Atteva, as laid down by Ptolemy, were not, this Traveller remarks, very distant from the small temples of Sedenza

The next ancient site that occurs, is considerably to the S. of Tinareh, opposite a large village on the eastern bank, called Delligo: the ruins are near a ruined village called *Sasef*, and Mr. Waddington conjectures that they may represent the ancient *Aboccis* or *Abouncis*. At about 600 yards from the western bank, four fine pillars in the Egyptian style, covered with hieroglyphics and figures much defaced, still stand erect amid other ruins of a temple: they are 18 feet in height and 5 feet in diameter, of a very hard sand-stone. There are traces of a raised area about 40 yards square; and in a ravine to the N.E., Mr. Waddington found one other pillar; but there do not appear to be any other ancient remains. The ruined village occupies the summit of a detached rock.

Above Tinareh, the Nile pursues a very winding course, and is divided by a succession of large and beautiful islands, which are the most populous and best cultivated portion of the territory, though, in some parts, both banks of the river are fertile, and present some very fine scenery.* Two days' journey from Tinareh, at a place called Hannek, the mountains which extend along the river through the Wady Mahass, terminate; and a little further S., the immense plains of Dongola begin.

The inhabitants of Mahass claim to be descendants of the Arab tribe of Koreysh, to which the family of Mohammed belonged. It is certain, however, Mr.

and Doshe; and Phthur (Φθουρι), another important city of Ethiopia, he thinks, may be safely placed at Soleb. Aamara, on more doubtful grounds, he would identify with Pnoups or Nupsis.

* Mr. Waddington speaks in terms of particular admiration, of the grand *akabet* of *Kasma el Elma* (the Pass of the Water's Mouth), to which "there is nothing at Assouan, Wady Halfa, or in the Batn el Hadjar at all comparable, either in grandeur or in variety of scenery."—p. 36.

Waddington says, "that at present, the features of the people are Nubian, as well as the language they speak, and that the women are generally entirely ignorant of any other. The Koreysh Arabs come down to pass some months every year in the country with their flocks, but are not the residents." * The people of Mahass have very thick hair, but not woolly. All the young men wear in the right ear, an ear-ring either of silver or copper. The houses in this country are of two kinds, mud fortresses, and huts of palm-branches and straw. In the old towns, the houses are often of mud and stones mixed. "All the *respectable* inhabitants," Burckhardt says, "are merchants: they buy slaves in Dongola, Berber, and Dar Sheygya, and despatch a caravan to Cairo twice a year. Mahass is the nearest place in the Black country, whence slave-traders arrive at Cairo: the distance is about a thousand miles." †

Djebel Arambo (Mount Cameleon), a large solitary hill about four miles from the Nile, has, from time immemorial, marked the frontiers of Mahass and Dongola. At this point, the rugged island of Tumbos forms a considerable cataract; and about a mile further, is a large granite rock, called *Hadjar-el-Dahab* (the Golden Stone), bearing two hieroglyphic inscriptions, which, Mr. Waddington conjectures, may possibly be one of the memorials of Sesostris. ‡ "The natives suppose the inscriptions to import, that the

* Waddington, p. 270. At p. 35, this Traveller states, that the women are chiefly Nubians, interspersed with some Ababdes: their only dress is a cloth round the waist. The men "wear the round Nubian hair."

† Burckhardt, p. 59. The grand emporium of the Egyptian slave-trade is Shendy.

‡ One of the inscriptions, which faces the N.W., represents a figure with the Nubian hair, making an offering; beneath, on the

empire of Egypt under the Sublime Porte, formerly extended thus far." Mohamed Ali, it would seem, has pushed his conquests further in this direction, than the Emperor Selim, or than Sesostris himself!

Dongola extends southward on both sides of the river, for five days, to a little above a large town, named Amboocote or Ambougo, where it is divided from that of the Sheygya Arabs by a mountainous rocky tract, two hours' journey in breadth, reaching to the river, which flows there from E. to W.

New Dongola, or Maragga, the seat of the Mamlouk government, is "a very neat mud town," or large village, beautifully situated on the western bank. Old Dongola, once the capital of a powerful Christian kingdom, is now "a miserable ruin." It stands on the eastern bank, on a barren rocky eminence, but is half buried by the sands of the desert, which surrounds it on three sides: "there is not so strong or a more barren spot in the whole country."* Nothing occurs throughout this district to detain the traveller, except in the large island of Argo, which lies near the northern extremity of Dongola, and is upwards of thirty miles in length. Here, Mr. Waddington was shewn, at a place called *Sanna Behát* (the White Art), two colossal statues of grey

left corner, are two prisoners chained back to back; and there are hieroglyphics round it. The other, which faces the S.W., is a hieroglyphic inscription of 18 lines, with the globe and serpent over it. It appears from Herodotus, that the στῆλαι of Sesostris were nothing more than sculptures on the solid rock.—WADDINGTON, p. 40.

* Waddington, pp. 54, 64; 212—14. "It contains a large stone castle, and every house is a fortification. Nothing can be more gloomy and desolate. In a place capable of containing several thousand people, there are not 200. The church of Yesous, which has evidently been a monastery, is now a mosque."

granite, one 22 feet 6, and the other 23 feet 5 inches in height, with a smaller statue, 5 feet high, before the latter; at a short distance from these, lay a headless female statue of black granite, and a fine block of grey granite, cut into four hippopotami, standing side by side. Both colossi are well executed; "though the faces are not so fine as the Memnon, and, of course, not comparable in expression to those at Ebsambal," owing to the superior difficulty of working the material. The larger one is broken in the middle, but all the monstrous fragments are there. There is much pottery and broken sand-stone lying about; and the foundations of a thick wall were discovered by excavating the soft soil. Hieroglyphics were observed upon the seat of the black granite statue.*

We have already given a general description of the inhabitants of Dar Sheygya, which extends northward along the banks of the Nile from *Djebel Dager*, where the river bends towards the N. E., to the fortified island of Doulga or Dolloga, where are said to be ancient buildings and excavations.† In the name of the chief town, Merawe, there seems a trace of the ancient Meroë; and not far from this place are found very magnificent ruins of an ancient Ethiopian city, consisting of temples, excavations, and pyramids. Mr. Waddington, however, the first European who had visited them in modern times, is satisfied that they are the ruins of Napata, the capital of Ethiopia in the time of Augustus, and which, as such, was besieged

* Waddington, pp. 49; 240.

† Waddington, p. 134. Burckhardt, p. 63. The latter estimates the length of this territory at less than forty hours' march. The valley is throughout not more than three miles in breadth, and in several parts are cataracts.

and destroyed by Petronius. These ruins "bear marks of every age of sculpture, from the outlines of the rudest figures to the arched vaults of the pyramids, proving the great antiquity and long duration of the city." They are found at the foot of a lofty, bold, and insulated mountain called *Djebel-el-Berkel.* The temples are towards the river, on the S. E. side of the mountain, where, for several acres, the ground is scattered over with broken pottery. The pyramids are on the W. and. N. W. sides, among the sands and rocks of the desert. There are remains of one temple of the vast dimensions of 450 feet by 159, as well as of several smaller structures, but they are little more than heaps of scarcely intelligible ruins. There are, however, two temples, partly built and partly excavated, which in that respect, as well as in their general character, closely resemble the temples of Gyrshe, Seboua, and Dehr. The larger of the two is about 100 feet in length. From the simplicity of the masonry, the rudeness and decay of the remaining sculptures, and the disintegration of the walls, Mr. Waddington was led to believe that they are older (at least the smaller one) than any of the temples of Egypt or even Nubia.

The pyramids at Djebel el Berkel are seventeen in number. All of them are much inferior in size to those of Egypt, and some are reduced to shapeless ruins. The base of the largest is a square of 88 feet. Some of them have porticoes or small chapels attached to them; within these are sculptured deities and symbolic figures, which have been painted. Six or seven miles higher up the river, on the left bank, at a place called *El Bellal*, there are remains of nearly forty more pyramids, of different sizes, and apparently of still

higher antiquity. The greater part are reduced to mere mounds of decomposed quartzy stone, gravel, and sand; and all have lost more or less of their exterior coating. The largest and most interesting has a base of 152 feet square, with a height of 103 feet 7 inches. "It has been built in stories, but is most curious from its containing within itself *another pyramid*, of a different age, stone, and architecture: the interior building, which seems to form two-thirds of the whole structure, is of neat workmanship, and composed of a hard, light-coloured sandstone, more durable than that which, after sheltering it for ages, has at last fallen off, and left it once more exposed to the eyes of men." The four pyramids next in size are between 80 and 90 feet square, and between 70 and 80 feet high.* Of their high antiquity, there can be entertained no doubt. Mr Waddington even contends for the probable priority of these Ethiopian pyramids and temples to the caverns and columns of Thebes and the pyramids of Memphis.

Here we must take our final leave of the Nile with all its wonders, to which there seems no termination. Burckhardt subsequently crossed the Nubian desert from Daraou to Berber, and proceeded to Taka on the Abyssinian frontier, where he reached the banks of the Atbara (the ancient Astaboras), known in Abyssinia under the name of the Tacazze.† But we have already far exceeded our prescribed limits; and,

* See for further details, Waddington, pp. 158–173.

† The annexed plate represents the scenery of the river higher up, where it divides the two districts of Avergale and Samen in the kingdom of Tigré. This part of the river, which abounds with deep holes, is a favourable haunt of the hippopotamus.

R.Allard. sc

ABYSSINIANS SHOOTING THE HIPPOPOTAMUS.

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as it forms no part of our present object, to enter minutely into the state of the black nations, we shall hasten to conclude the present volume with a brief account of the Upper Ethiopia.

END OF NUBIA.

ABYSSINIA.

ABYSSINIA.

[An extensive kingdom of Africa, lying between lat. 7° and 15° N., and long. 32° and 42° E.: bounded, on the N. by Sennaar; E by the Red Sea; S. by the Galla country; and W. by Sennaar and Kordofan.]

ABYSSINIA has a peculiar interest attaching to it, derived in part from accidental and factitious circumstances, and in part from the real history and nature of the country. As containing the supposed sources of the mysterious Nile, as the scene of Bruce's romantic adventures, as a region remote, and still, in a great measure, unknown, the very name excites a strange curiosity. But when it is considered, that here alone, in this quarter of the world, Christianity has maintained its ground, for nearly 1200 years, against the Mohammedan imposture, and that the mountains of Abyssinia have afforded an asylum to a church founded in the fourth century of the Christian era,* it is impossible not to feel it a reproach upon us, that this country should have been almost the last to which the spirit of enterprise and the efforts of Christian zeal have been attracted.

Under existing circumstances, however, Abyssinia scarcely comes within the province of the Modern

* "It was about A.D. 330, that this country received the Gospel through the teaching of Frumentius, who was ordained the first bishop of Abyssinia by Athanasius, then patriarch of Alexandria. From Frumentius to Simeon, A. D. 1613, they count ninety *abunas*."—LUDOLF, cited by *Jowett*.

Traveller, so vague, uncertain, and incomplete is all the information which we possess with regard to its physical and political geography, and the actual state of the country. The ancients never acquired any accurate knowledge of this extensive region; the Arabian geographers afford us as little aid; and the modern geography of the country is derived exclusively from the narratives of the Portuguese missionaries, the celebrated Travels of Bruce, and the more recent and accurate, but partial information supplied by Lord Valentia and Mr. Salt. On this account, we shall hardly be expected to attempt any thing like a formal or complete description of the country. Indeed, the only link which connects it with the regions comprised in the great longitudinal valley of the Nile, is its containing the supposed sources of that wonderful stream, the true situation of which is still problematical.

Abyssinia (or Upper Ethiopia)* may be generally described as a table-land having a gentle inclination towards the N.W., and presenting two great steeps, on the E. and S., towards the Arabian Gulf and the interior of Africa. Nearly in the centre rises a very lofty mountain called Lamalmon, a part of the chain of Samen, which, from below, has the appearance of terminating in a point, but the summit is formed in reality by a large plain full of springs, which are the sources of most of the rivers in this part. The two loftiest summits of the Samen chain are, however,

* The Abyssinians still call themselves *Itiopiawan* and their country *Itiopia*, scornfully disdaining the names of *Abassi* and Abyssinian, which have been coined from the Arabic word *Habesh*, signifying a mixed people. They prefer, however, the appellation of *Agazian*, as taken from that of the kingdom of *Agazi* or *Ghez*. By the Romans they were called Axomites.

Beyeda and Amba Hai, which rise into the region of snow.* The mountains of Gojam, which give rise to the *Bahr-el-Azrek*, Mr. Bruce erroneously supposed to be the chain to which the ancients gave the appellation of the Mountains of the Moon. He represents them as not exceeding half a mile in height, and as covered with cultivation to their summit. The lofty range which is said to run along the whole of the southern frontier, may possibly be a branch of the *Djebel-el-Kamar*.

The country is now formed into the three grand divisions of, 1. TIGRE, comprehending the tract between the Red Sea and the Tacazze; 2. AMHARA, comprising the provinces west of the Tacazze; 3. The southern provinces of Shoa and Efat, which now form an independent state. The province of Tigre was the ancient seat of the Abyssinian monarchy; and its capital, Axum, is still the ecclesiastical metropolis. The dialect which prevails here, has been ascertained to approximate very closely to the Ethiopic.† Amhara is the region which gives language, customs, and manners to the modern Abyssinians. Its capital, Gondar, is the seat of government; and the Amharic dialect, which, as the language of the court, has obtained the name of the royal language, is spoken through at least half of Abyssinia: in this, the Ethiopic appears to be considerably mixed with the African dialects, and to have undergone the modifications incident to an unwritten language.‡

The origin of the Abyssinians is involved in some perplexity. "In their handsome forms, their long hair, and their features, they approach to the Euro-

* Salt's Abyssinia, p. 350.
† See Jowett's Christ. Researches in the Mediterranean, p. 204.
‡ Ibid. p. 197. Bruce, vol. ii. App. 3.

pean; but they are distinguished from all known races by a complexion altogether peculiar, which Mr. Bruce compares sometimes to that of pale ink, sometimes to an olive brown, and which, according to the French Institute of Egypt, seems to partake of a bronze colour. The portraits of the Abyssinians, given by Ludolf and Bruce, betray, however, some traits of similarity to the negroes." * The learned Editor of Bruce's Travels contends, with much plausibility, that "the ruling and greatest part of the inhabitants" of ancient Abyssinia "were of Arab origin, the descendants of a colony from the Yemen or Arabia Felix." "The Hamyarite Arabs and their colony, the Abyssinians," he remarks, "are copper coloured." † They belonged to the great Cushite family, whose original seat bordered on the Persian Gulf, and subsequently extended over the southern part of the Arabian peninsula, whence they crossed over to the African Ethiopia; but they were distinct from the Cushites of Meroë, who were characterised by their short and curled hair. Mr. Salt, however, maintains the opinion, "that the Abyssinians, or Axomites, are descended from a race of the aboriginal inhabitants of Africa, composed of native Ethiopians, who became in the course of time mixed with settlers from Egypt, ‡ and that they do

* Malte Brun, vol. iv. p. 135.

† Bruce, vol. ii. pp. 267, 8; vol. iii. p. 3.

‡ Herodotus mentions an emigration from Egypt into Ethiopia, which took place in the reign of Psammetichus, consisting of 240,000 males, who went as far from Meroë as that place is from Elephantine. Whether they were properly Egyptians or Ethiopians, is perhaps, doubtful. (See vol. i. p. 87.) There is, indeed, some ground for the supposition that they may possibly have been Jews. "Of all the inhabitants of Abyssinia, the Jews called *Falasja*, or the exiled, present the most extraordinary historical curiosity. That nation seems to have formed for ages, a state

not exhibit any claims to an Arabian descent. It is true, that, in the intercourse carried on with the opposite coast, vast numbers of Arabians have in process of time become mingled with them; but still, it appears to me, that, both in feature, colour, habit, and manners, they form a perfectly distinct race." * It is, however, quite clear, that the Abyssinians are not a Berber or African race. It is certain also, that not only the name Cush, but that of Saba also, as the appellation of a powerful kingdom, are applied both to Arabia Felix and to the country now known under the name of Abyssinia. The ancient Arabs were a people not less mixed than the inhabitants of Habesh.

more or less independent, in the province of Samen, under a dynasty, the kings of which always bore the name of Gideon, and the queens, that of Judith. That family being now extinct, the Falasja submit to the King of Abyssinia.... The greater part of them live on the *Bahr-el-Abiad*, among the Shillooks. This is the very country that was occupied by the Egyptian exiles, the *Asmaeh* and *Sebridæ*." —MALTE BRUN, vol. ii. p. 143. The learned Writer supposes that a company of Egyptian Jews followed the steps of these emigrants. This seems far less likely, than that they were all Jewish exiles.

* Some of the Author's arguments, drawn from their written character, dress, &c., are not of much weight; but the following remarks are important. In the history of Arabia Felix, collected by Schultens from various native authors, there are several accounts of the conquest of that country by the Abyssinians; and the epithets continually applied to them are, blacks (which Schultens translates *Æthiopes*) and people with crisped hair (*crispâ tortilique comâ*). One of their princes, suing to the Persian emperor, entreats him to drive out these crows (*corvi*), who were hateful to his countrymen. One of the earliest of the Byzantine writers distinguishes the Axomites, by the appellation of *Æthiopes*, from the Homerites or Hamyarite Arabs; and other writers, who apply the word *Indi* to both people, confine the epithet Æthiopes to the Axomites.—Salt's Travels, pp. 458, 9. Valentia (8vo.), vol. iii. pp. 232—4. The Sheygya Arabs, however, and other tribes of Bedouin origin, are quite as black as these Æthiop crows could be; and the crisp hair describes the Berber, not the Abyssinian race.

The Sabeans, the Dedanites, and other Cushite tribes, were much intermingled with the *Beni Joctan* in the south of the Arabian peninsula, some of whom pursued similar occupations. They were, in fact, a maritime and mercantile people, "the carriers of the Indian Ocean," who must, at the earliest period, have formed settlements on the African coast,* and to whom, perhaps as conducting the Indian trade, the ancients appear to have given the name of *Indi*, which at length became transferred to the country which they colonized.†

In the early history of nations, no small confusion often arises from not distinguishing between the origin and native character of the people and the changeful and often foreign character of successive dynasties. In almost all countries, we find a population composed of an ascendant, often an intrusive class, who are the priests or nobles, the rulers and proprietors, and of various inferior castes who constitute the bulk of the people. Abyssinia has undergone repeated revolutions in its political condition; and its history exhibits an almost perpetual state of civil war and intestine confusion, which has so far counteracted the humanizing influence of Christianity, as to produce a peculiar barbarity and dissoluteness of manners. They are now, in every sense and in every respect, a mixed people. Jewish rites, Christian doctrines, and idolatrous practices,‡ an Ethiopic language, Persian

* See vol. i. p. 63, *note*; and pp. 66, 7.

† It is to Abyssinia that Virgil must be considered as alluding in his Georgics, when he speaks of the Nile—

"*Usque coloratos Nilus devertus ad* INDOS."

‡ They observe both the Jewish sabbath and the Lord's day, and practice circumcision. In the great schism, the Church of Abyssinia sided with the Monophyites. Yet, in their numerous festivals, the adoration of saints and angels, and the honours paid to the Virgin, they approach the Romish superstition.

customs, and Galla barbarism, are all strangely blended in their national characteristics. "What may be called, in familiar language, the etiquette and costume of the Abyssinian court, is evidently of Persic origin. It was borrowed in early times from Hamyar, then subject to the Persians, by the kings of Axum, who strove to emulate the magnificence and retired majesty of the *Great King*."* The arts and mechanical professions are for the most part in the hands of foreigners and native Jews: the latter are the smiths, masons, and thatchers of the country. Besides the Abyssinians or Axomites of history, then, whom we may distinguish as the Ethiopic race, the long-haired *Indi* of the ancients, modern Abyssinia contains, the Amharic Abyssinians, who are, perhaps, of mixed origin; the *Falasjas* or Abyssinian Jews; Moggrebins or Moors; the Gallas, a powerful race of southern central Africa, distinguished from the negroes by their low stature, deep brown complexion, and long hair;† the Shangallas, a woolly-headed race, the troglodytes, and ostrich-eaters, and elephant-eaters of the ancients;‡ the Agows, who live near the sources

* Bruce, vol. iii. p. 12. (Murray's Pref.) The national vanity ascribes their origin to the son of King Solomon by Queen Sheba.

† "These African Tatars, who first made their appearance in the countries to the S.E. of Abyssinia, now occupy five or six great provinces of the empire. They are divided into many tribes.... They worship trees, stones, the moon, and some of the stars."—MALTE BRUN.

‡ "The Shankala are the native inhabitants of ancient Ethiopia, woolly-headed, deep black, archers from their infancy, of a pastoral wandering life, and perhaps the descendants of the parent race of negroes in all Africa. These black tribes inhabit a larger space of ground than all Abyssinia and Nubia together. They encircle the whole western length of the former country from 11° to 16° N. lat.; join the Galla on the S., and coast down the White River to Sennaar, where they rule under the name of Fungi. To the N

of the Tacazze and the *Bahr el Azrek*, and who are said to have been, so late as the seventeenth century, worshippers of the Nile;* and other savage tribes. The following are understood to be the provincial subdivisions of the country.†

I. TIGRE.

1. Tigre Proper (or Axum).
2. Agamé (chief town, Genata).
3. Enderta (——— Antálo).
4. Wojjerat (or Wogara).
5. Wofila.
6. Lasta.
7. Avergale.
8. Samen.
9. Temben.
10. Sireh (or Shiré).
11. *Midre Bahar-negash* (district of the prince of the sea).

II. AMHARA.

1. Amhara Proper [now almost entirely in the hands of the Edjow Gallas].
2. Dembea (capital, Gondar).
3. Damot.
4. Gojam (or *Agow-midre*).
5. Begemder (sheep country).

III.

Southern Independent States of Shoah, Efat, &c.

AXUM.

THE kingdom of Tigre, Mr. Salt informs us, is bounded, on the north, by the Bekla, Boja, Takué, and several wild tribes of Shangalla; on the west, by the mountains of Samen; and by the Danakil, Doba,

of Abyssinia, they are mixed with Arabs, the Beja, and the Belowé."—MURRAY in BRUCE, vol. iii. pp. 3, 4. See also BRUCE, vol. ii. pp. 28—45. SALT, pp. 378—81.

* "To a stranger, there appears to exist a slight difference only between this people and the Abyssinians, except that the Agows are, perhaps, on the whole, a stouter race of men, and, in general, not so active in their habits: their language is, nevertheless, perfectly distinct."—SALT, p. 351.

† Edinb. Gazetteer. Ency. Metrop., art. Abyssinia. Bruce, vol. iii. pp. 4—9. Salt's Abyssinia, pp. 483—495. Malte Brun, vol. iv. pp. 130—135.

and Galla territories on the east and south: comprehending an extent of about four degrees of latitude, and about the same in a longitudinal direction. The high range of the Samen mountains, extending from Waldubha to the S. of Lasta, together with the line of the Tacazze, flowing in a north-easterly course along its base, sufficiently point out the natural boundary between the grand divisions of Tigré and Amhara. Tigré Proper is bounded on the N. by the river Mareb; E. by Agame; W. by Shiré; and S. by the river Warré, which flows into the Tacazze.

Axum, the ancient capital, "stands partly in, and partly at the mouth of, a nook formed by two hills, on the north-west end of an extensive (and fertile) valley," in lat. 14° 6′ 36″ N., about 120 miles from the Red Sea.* "On approaching it, the first object which excites attention, is a small, plain obelisk at the foot of a hill on the right, at the top of which stands the monastery of Abba Pantaleon; and immediately opposite, is a large square stone with a Greek inscription.† After passing between these, the town and church begin to make their appearance; and, upon inclining to the northward, leaving a full view of the large

* Valentia, vol. iii. p. 89. Bruce, vol. iv. p. 324. Malte Brun, vol. iv. p. 130.

† This curious inscription sets forth, that "Aeizanas, king of the Axomites, and of the Homerites, and of Raeidan, and of the Ethiopians, and of the Sabeans, and of Zeyla" (formerly the emporium of the country to the south), "and of Tiamo, (Tehama?) and of the Boja, and of the Taguie, king of kings, son of the invincible god Mars,"—having succeeded in quelling a rebellion of the Bojas, in grateful acknowledgment to his parent the invincible Mars, had dedicated to him one golden statue, one of silver, and three of brass. (Salt's Abyssinia, p. 411.) Aeizana was king of the Axomites in the reign of the Emperor Constantius, which fixes the date of the inscription about A.D. 330.

obelisk is presented, standing close to an immense *daro*-tree. This highly-wrought and very magnificent work of art, formed of a single block of granite, measures full 60 feet in height. All its ornaments are very boldly relieved, which, together with the hollow space running up the centre, and the patera at top, give a lightness and elegance to the whole form that is probably unrivalled. Several other obelisks lie broken on the ground, at no great distance, one of which is of still larger dimensions." * The tradition of the country ascribes them to the reign of the Emperor Aeizanas, about B.C. 300. There can be no doubt, Mr. Salt says, that they were erected by Grecian workmen from Egypt, as it is known to have been the universal practice of the Abyssinian emperors, to employ foreign artificers from that country; a circumstance proved by the excavations in Lasta and other parts of Abyssinia.

The church, which stands at the northern extremity of the present town, "seems in part to occupy the situation of an ancient temple." The first impression on beholding it, is the resemblance it bears to the Gothic seats of noblemen in England. A flight of twelve steps, 180 feet in length, leads up to a sort of landing-place, 16 feet in depth, from which a second flight of eight steps, 36 feet in length, conduct to the porch. A row of broken pedestals still indicates the principal entrance. The church itself is 40 feet in height, 111 feet in length, and 51 in breadth. It is of modern date,† and has nothing in its architecture to recommend it to particular attention. It has a flat

* Salt, p. 404.

† The first Christian church at Axum is stated to have been built 1150 years ago, and to have been destroyed A.D. 1536. The present church was built A.D. 1657

H Adlard. sculp.

OBELISK AT AXUM.

KINGS SEAT AT AXUM.

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roof, covered with mortar and stucco, and surrounded with Gothic ornaments. The establishment is on a scale far superior to that of any other church in Tigré, except that at Chelicut, the favourite church of the reigning *Ras*. Although Axum has ceased to be the capital, it is still looked up to with reverence as the ancient seat of royalty, and its chief priest claims a very high precedence over all the churches eastward of the Tacazze. The priests wear a close vest of white linen next the skin, descending to the knees, in addition to the large folding mantle and close drawers which constitute the simple dress of the Abyssinians; they also wrap round their heads a thin shawl of cotton, leaving the crown exposed.

At a short distance from the church is a small square enclosure, surrounded with pillars, within which is a seat, on which the ancient kings used to be crowned. The seat itself and the footstool are both of granite. Behind it are scattered other remains, in different directions, and on one is a short inscription in Ethiopic characters.* On a narrow projecting stone in a wall to the right, is another short inscription, said to be very ancient, which Mr. Salt translates: "This is the sepulchral stone of Bazen"—the name of several of the Abyssinian kings.† "It is a singular circumstance," he adds, "that this stone contains *the only* epitaph which I have met with in Abyssinia."

About three furlongs to the S.W. of the obelisk,

* The import of this inscription, in part supplied by conjecture, Mr. Salt supposes to be: "The Abuna David removed and broke to pieces here: he thought within himself the Lord was pleased that he should do so." "If this explanation be just," he adds, "it accounts satisfactorily for the destruction of the temple and obelisks."—VALENTIA, vol. iii. p. 86.

† Salt, p. 403. In the eighth year of Za Baesi Bazen, our Lord was born. *Ib.* p. 460.

Mr. Salt found some large stones of granite, regularly cut, and piled two and two, at regular distances, which appear to have formed part of the foundation of some ancient edifice. About 200 yards south of this, he was shewn, in an enclosure of one of the houses, what appeared to be the entrance of some subterraneous edifice, the upper stones being on a level with the earth. He could neither perceive nor hear of any other inscription. "All the monuments round the church," he adds, "form a groupe, and are probably part of one great edifice; but it is impossible to make out what might have been the plan of this ancient building, because the houses of the modern town are crowded all round the south and western sides of the church. The attending priests informed me, on the authority of their books, that all the ancient monuments and obelisks, originally fifty-five in number, of which four were of the size now standing, were built by Ethiopus, the father of Abyssinia, about 1544 years ago; and, which is probably entitled to more credit, that the great reservoir from which every house in the town was formerly supplied with water, was constructed during the reign of Isaac, king of Abyssinia, by the Aboona Samuel, who died at Axum 392 years ago, and was buried under the daroo-tree still remaining near the church; that, in the year 1070, a female named *Gadit*, in great authority, came from Amhara, and, from a superstitious motive, destroyed, as far as she was able, these remains of ancient art, threw down the obelisks, and laid the whole place in ruins; an account by no means improbable, as there is every appearance of many of the largest altars having been broken by great force and removed from their places. The Ethiopic inscription makes it doubtful, however,

whether this was not done by the Aboona David himself."*

Axum does not appear to have been known to either Herodotus or Strabo: it is first mentioned by Arrian, in his Periplus of the Erythræan Sea. In the second century, when he wrote, it was a place of great trade in ivory; and its flourishing condition in the fourteenth and following two centuries, is attested by the Byzantine writers. The Portuguese missionaries describe it as containing the remains of magnificent temples and palaces; but little dependence can be placed on the accuracy of their statements. The contents of the Greek inscription already referred to, prove that, in the fourth century of the Christian era, Axom was the capital of a powerful empire, the sovereign of which laid claim at least to dominion over a great part of Arabia; that the Greek language had become familiar as either the court or the learned language of the kingdom; and that, with that language, the Axomites had adopted the gods of Greece.† It is highly probable, that this dynasty was of foreign origin; and Mr. Salt suggests, that such a revolution may have been effected by the Syrian colony who are stated to have been placed by Alexander to the south of the Axomites, near the mouth of the Red Sea.‡

About a mile to the N.E. of Axum, at a place called

* Valentia, vol. iii. pp. 92, 3.

† This remarkable inscription throws new light upon one found at Adulis, relating, probably, to the conquests of a preceding monarch. See Valentia's Travels, pp. 174—193. Salt, p. lxxv. of Appendix, and p. 465.

‡ See authorities in Salt, p. 461. "This circumstance, if established, would," it is added, "in some degree, account for the introduction of the Geez language into the country, without seeking for its origin in Arabia." But the language of a Syro-Grecian colony could not be Ethiopic.

Calam Negus (King Calam), are two sepulchral excavations, cased and covered with large blocks of granite, inclosing three plain tombs. These, Mr. Salt supposed to be the catacombs of the ancient city: they were probably intended as royal sepulchres, but no inscriptions or other remains attest their date or purpose. The credulous natives believe that they lead to the road by which Calam Negus went to Jerusalem.*

But the antiquities of Abyssinia, so far as at present known, are modern in comparison with those of Egypt and Northern Ethiopia. We trust, therefore, that our readers will not blame us for having dwelt so long on the wonders of those countries, as to be compelled to content ourselves with this general account of Abyssinia and its original capital. Had our limits (which we have already exceeded) admitted of pursuing the description of the country, it must have been chiefly upon the faith of the statements and representations of a writer whose volumes bear a nearer relation to romance, than to genuine topography and history.

This country deserves to be better known. Its physical features might tempt the researches of a Humboldt. If it presents little to the antiquary, it opens a boundless field to the naturalist. The strong claims of the people, too, as a Christian nation, to the sympathy and assistance of Protestant churches, are enforced by the very critical state of Abyssinia at this period. Nearly twenty years ago, Lord Valentia and Mr. Salt pointed out the importance of opening a

* Caleb Negash reigned about A.D. 522, and was contemporary with the Emperor Justin. "He was celebrated for a successful incursion into Arabia against the Homerites, and on his return, sent his crown to Jerusalem."—SALT.

direct communication between Abyssinia and this country. " I cannot," said his Lordship, " but flatter myself, that Christianity in its more pure forms, if offered to their acceptance with caution and moderation, would meet with a favourable reception: at any rate, the improvements in arts and sciences which follow trade, would meliorate the national character, and assist in bringing back their own religion to a degree of purity which it has long lost. The restoring of tranquillity to the provinces, and a legal trade to the empire, would also have the very important effect of putting an end *to the exportation of slaves*, which here is not only liable to the same objections as on the western coast of Africa, but to the still greater one, that the slaves exported are Christians, and that they are carried into Arabia, where they inevitably lose, not only their liberty but their religion." *

" At the present moment," says Mr. Salt, " the nation with its religion is fast verging to ruin. The Galla and Mussulman tribes around are daily becoming more powerful; and there is reason to fear that, in a short time, the very name of Christ may be lost among them." † It is remarkable that, wearied at length of their fruitless dependence on the Coptic Patriarch, the Abyssinians are at this time looking to the Armenian Church for a supply of religious instructors; and there is reason to believe that a British *abuna*

Valentia, vol. iii. p. 256. Abyssinia would open to our commerce one important avenue to the interior. Kobbé, the capital of Dar Four, which is 900 miles from Siout, is only between 500 and 600 miles from Gondar, and the greater part of the road is through a fertile country instead of inhospitable deserts.—*Ib.*, p. 261.

† Ibid., p. 247.

would be hailed with gladness.* Ethiopia has long "stretched out her hands" in homage to Christ :† she now extends them in the attitude of a suppliant, offering, in exchange for the blessings of civilization and Scriptural knowledge, the ivory and gold of Sheba and the gratitude of unborn generations.

* See Miss. Register, May 1827, p. 230. Also Jowett's Researches, p. 216.

† Psalm lxviii. 31.

END OF ABYSSINIA.

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